

## Saskatoon fee squeeze

SASKATOON (CUP)—This will be a bleak year for many Saskatoon students, according to the results of a student council survey taken at the end of the summer.

The survey shows that 16.5 per cent of the 2,414 students who replied to a questionnaire cannot afford to continue their studies this year. On the 9,000-member campus, this would mean 1,400 students dropping out because of lack of funds.

One-fifth of the students surveyed could not get work this summer and an additional 12 per cent were employed only part-time. The survey shows 90 per cent of the students actively sought employment this summer.

The average student expects to save \$508.43 of his summer earnings, and students who applied for loans will get an average of \$732. Yet students spent an average of \$1,640 in the academic year 1968-69.

### UP FIVE PER CENT

Fees at the Saskatoon campus were increased five per cent this year, a "significant" amount to 70 per cent of the sample.

This means that even an employed student receiving a loan cannot make enough to put himself through a year's university. Additional funds can come from parents, but 40 per cent of those replying to the questionnaire said they were independent of their parents.

Many students who hoped to pay their tuition fees in wheat will also be disappointed.

More than 1,200 applied to pay their fees here this way as prairie farmers are faced with a glut of wheat they cannot sell. The university has indicated it will accept only 300 payments in grain, the amount they need for research projects.

### PROPOSED SOLUTIONS

Student council president Rob Garden said the council will propose a number of solutions to the problem and "is doing all it can to ensure that no student is refused an education because he lacks funds."

The council will urge private employers to hire students as temporary or part-time help during the year, and request the provincial government to provide additional loans and bursaries, Garden said.

### UNIVERSITIES HIT HARD

The Thatcher government has been on a cost-cutting campaign which has hit the universities particularly hard, however, and extra monies from this source seem unlikely.

The council is also attempting to raise money for a student administration scholarship fund.

"Student means are simply not keeping pace with increased costs," Garden said.

"If students are unable to get jobs in the summer, and if more student aid is not made available, then the concept of universal accessibility to post-secondary education will become increasingly meaningless. . . . The society as a whole suffers because of the fact that (those who must drop out) are not working to their full potential."

Fifty per cent of the students on the survey said they would be willing to demonstrate in favour of lower fees and/or more aid to education.



—Dave Hebditch photo

The Paper People whirled in a frenetic dance macabre last night at Jubilee Auditorium, producing tortured geometric designs and weirdly beautiful configurations. Moving through a strange landscape of newspaper blowups and electronic music, the Murray Louis Dance Company created an extraordinary environment in which the dancers expressed their feelings about the contemporary world.

## Mackenzie, Armstrong win by acclamation

### Apathy reigns—students disregard democratic privileges

In an unprecedented burst of student apathy, Don Mackenzie has been elected by acclamation as student representative to the Board of Governors.

Also, in this tremendous display of post-SU election fever, Richard J. Armstrong was elected as Chairman of the UAB (University Athletic Board), thereby also becoming President of Men's Athletics.

Could a woman have become the Chairman of the University Athletic Board and President of Men's Athletics as well?

This, apparently, was the pertinent question asked of the female Grad student who was the only person other than Mr. Armstrong who was interested in the job.

Her answer, it appears, was "no".

Mr. Armstrong was elected by acclamation.

The B of G is the supreme regulating body on campus, acting as the highest authority on all matters pertaining to students, faculty and administrators alike.

"The Board of Governors serves

a very important purpose as a central controlling body for the university," said Student's Union President, David Leadbeater. We need a strong united voice on it."

He said he could not understand why so many students ran for students' council, and only one person was interested in the Board of Governors position.

"Personally, I'm very disappointed; it seems to be part of a problem which is cropping up in several areas," he said.

It appears that students on this

campus are not interested in the privileges that democracy affords them.



Jon Bordo has at last been located. The former SDU spokesman is alive and now living in Toronto.

Bob Hunka, students' union external vice-president, received a telephone call from Mr. Bordo yesterday.

Thus the mystery of Jon Bordo's whereabouts has been solved—but only until Tuesday. He then plans to leave Toronto for an unknown destination.

## McGill admin censors own newspaper

MONTREAL (CUP) — Administrators at McGill University have forced their own newspaper to drop an issue devoted to former political science professor Stanley Gray, who was fired last year for political activity on the campus.

A 288 page issue of the McGill Reporter, an administration financed paper established as a counterweight to the student-run McGill Daily, was scheduled to appear today. It had included an interview with Gray—now a member of the Independent Front De Liberation Populaire in Montreal—a chronology on his dismissal,

essays on civil disobedience and academic discontent and comments on McGill's future from graduates and faculty members.

But the McGill Senate's committee on the communication of information, chaired by vice-principal Robert Shaw, informed Reporter editors the paper would be dissolved if the issue appeared.

"We have to find a new way to get across," said associate editor Stuart Gilman. "Official reactionary feelings at McGill are legitimate now they're rid of Stan."

It's the second time the Report-

er has gotten into hot water over Gray, the first occurred over the crisis around the lectures dismissal last March, when the paper criticized the administration for a lack of dialogue in the case.

Reporter editors now say the administration clampdown on the issue was a blessing in disguise: it will allow the paper to develop a new format which will stress "more dialogue and a far greater variety of articles."

Editors expect the "bulk of the content" of the Gray issue will eventually appear—bit by bit—in the revamped newspaper.



# Legal aid project in danger if no funds are forthcoming

The free legal aid project on Boyle Street is in serious difficulty due to lack of funds.

"We're going to be in trouble in the next month if we don't get money," says Marty Kay, law 3, the leader of the project.

About \$1,000 will be needed this year to keep the project going, but the law faculty is not willing to supply money any longer.

The students involved are trying to get donations from human resources agencies and other social service organizations, said Mr. Kay. He says his faculty wants the money to come from other sources besides themselves, but won't let the project die from lack of funds.

The Boyle Street project was started last spring by ten law students who were interested in the

work of similar organizations at UBC and in the United States.

The students give free advice to those who need it (mostly native people), but usually refer cases to practising lawyers rather than go into court.

People are often directed to other social service agencies. The project thus supplements the overburdened legal aid system.

There are about 60 students in the project, with 15 teams of three people each—a third year student, a second year, and a first. Each team works once every three weeks.

Their office is on 103 Avenue and 96 Street.

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STUDENT—Would like to join car pool, vicinity 100 Ave. and 116 St., 8:00 a.m. class. Ph. Gene 488-2832.

AL: Keep guessing—Jon.

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## Contract law seminar for businessmen

A seminar will be held this weekend to discuss the meaning and sources of law, the machinery of justice, basic contract law, contract of sale of goods, and methods of financing business transactions. Classes will be from 9 a.m. to 4:30 p.m. The fee is \$50. For additional information, phone the Department of Extension at 439-2021.

**TODAY**  
**ALICE'S RESTAURANT**  
Everyone is invited to meet at the Centre at 7:30 and go together to the movie "Alice's Restaurant." There will be a discussion regarding the movie afterwards at the Centre.

**STUDENT CINEMA**  
Student Cinema will hold a Film Festival organizational meeting at 3 p.m. in SUB 140.

**CAT BALLOU**  
Student Cinema presents "Cat Ballo" this evening at 7 p.m. and again at 9 p.m. in TL-11.

**WORKSHOP CONCERT**  
The first of a series of concerts by the St. Celia Chamber Orchestra will start at 8:30 in Convocation Hall. Admission is free.

**IFC**  
The IFC will host foreign students to a barbecue at 7 p.m. at the Zeta Psi house, 11014 - 86 Avenue.

**MURRAY LOUIS**  
The Murray Louis Dance Group will conduct a demonstration at 3 p.m. in the main phys ed gym. It may be observed free of charge. They will also give a lecture demonstration in Corbett Hall theatre at noon.

**SATURDAY**  
**MUSLIM STUDENTS' ASSOCIATION**  
There will be an organizational meeting of the Muslim Students' Association on Oct. 18 at 7 p.m. in SUB 142.

**POLITICAL REPRESSION**  
ETS worker Roger Tentrey speaks on the fight against political repression in the ETS. The speakout is at 8 p.m. in SUB 140. This is sponsored by the Edmonton Student Movement.

### short shorts

**SUNDAY**  
**BRAZIL '70**  
The Lutheran Student Movement will present "Brazil 70—an involvement" at 8:30, Oct. 19, at 11122 - 86 Ave. There will be a guest speaker, John Wiebe, relating his experiences in Mexico. Vespers will be at 7:00.

**MONDAY**  
**REORGANIZATIONAL COMMITTEE**  
There will be a meeting of the Reorganizational Committee to discuss Open Democracy in the SU and the communication gap between students' council and the students.

**OTHERS**  
**CUSO COFFEE PARTY**  
CUSO Coffee Party will be held on Wednesday, Oct. 22 at 8 p.m. in Room at the Top. It will be an opportunity to find out what Canadian University Service Overseas is. Slides will be shown. Everyone is welcome.

**NDY**  
There will be an important meeting of the NDY to elect an executive, delegate to convention and council representative. Everyone welcome.

**SKI SALUTE '69**  
There will be a ski movie, Ski Salute '69, on Wednesday, Oct. 22 at 8 p.m. in the Jubilee Auditorium. Nancy Green will be there in person. Proceeds to go to National and Alberta ski teams.

**NEW INTELLECTUALS**  
Society for the New Intellectual will present a series of 20 recorded lectures by Nathaniel Branden. The first of these, "The Role of Society for the New Intellectual Philosophy," will be given Oct. 21 at 7 p.m. in SUB 104.

**YEAR BOOK**  
Graduates wishing pictures in the year book are requested to make appointments with Goertz Studio in 238 SUB as soon as possible. Prompt action will get the pictures in the year book even if the deadline is past.

**WORKSHOP CONCERT**  
Helmut Brauss, associate professor of music, will present a piano recital. It will be the first Edmonton appearance of Mr. Brauss. Admission is free.

**CHARTERED FLIGHT**  
The students' union Charter Flight for Europe secretary will be in the main students' union office from 12 to 2 p.m. weekdays to answer questions concerning the flight. Call in on phone 432-4241 during this time.

**LECTURE ON WHEAT ECONOMY**  
Dr. George Winter will give a lecture on Monday, Oct. 20 at 8:30 p.m. in TB-87. The lecture will be on "Some Positive Suggestions for the Wheat Economy."

**CHOIR CONDUCTION**  
Classes on how to train and conduct a choir will begin Oct. 20 at 8 p.m. The registration fee is \$20. For further information, call the Department of Extension at 439-2021, ext. 34.

**PROSPECTING**  
Prospecting I will be offered this fall beginning November 4. The course will provide an introduction to geology, an outline of mineralogy and a procedure for mineral identification. Prospecting I is a course of ten sessions from 7:30 to 9:30 on Tuesdays and Thursdays. The fee is \$40. Detailed information may be obtained by phoning the Department of Extension at 439-2021, ext. 27.

**BLUESTOCKING CLUB**  
An invitation is extended to all girls wishing to join the Bluestocking Club, a discussion group meeting monthly in Miss Munroe's suite. Each meeting will examine a different aspect of our lives that is undergoing revolutionary changes, with debate being stimulated by guest speakers. For more information contact Carol Etherington at 488-9422 or Peggy Bride at 488-5307.

### CORRECTION

In Wednesday's paper it was reported that the History Club elected Christine Dubeck to the position of president.

It was the Historical Undergraduate Association and their new president is Christine Dobeck.

Matinee Daily 3:00 p.m. — Eve. 7:00 p.m. and 9:00 p.m.

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# It could be one Heck of a year in U.S.

## An American correspondent analyzes country's growing fear of communism

By JIM HECK, special to Canadian University Press

BERKELEY, Calif. (CUP-CPS) — Contrary to the prophecies of Richard Nixon, widespread demonstrations broke out at U.S. college campuses this September as the States braced for what could be a very tumultuous year.

In Ann Arbor, Mich., more than 1,500 students turned back police who came to evict 200 occupiers of the Literature, Science and Arts Building at the University of Michigan. But after 14 hours of demands that students and faculty be given charge of a proposed university bookstore, more than 400 police reinforcements from the state highway patrol broke through the crowd.

More than 25 demonstrators were injured — one girl, seriously — and 123 students were arrested.

### PRIEST LEADS PROTESTORS

At Madison, Wis., more than 2,000 protesters led by radical Catholic priest James Groppi took over the state legislature Sept. 29, demanding higher welfare payments for the unemployed. The crowd burst through locked assembly doors and crowded the assembly chambers.

Governor Warren Knowles activated 1,000 national guardsmen and after conferences with the state attorney general, Father Groppi pulled his forces out.

And in Los Angeles, the UCLA campus was tense for a while as the regents of the eight-campus University of California fired black philosophy professor Angela Davis, after she admitted being a member of the American Communist Party. Miss Davis quieted militant students, however, announcing she would take the matter to the courts.

### DEMONSTRATIONS LACK SUBSTANCE

But the demonstrations lack any substance: at Ann Arbor, students have been demanding a university-subsidized bookstore for many years to counter the high prices from commercial establishments.

Father Groppi had begun a march with 40 people from Milwaukee, 90 miles away to emphasize their demands. As they gathered in the library mall on the University of Wisconsin campus, students wandered out and soon the crowd was 2,000-strong. The march gained momentum and Father Groppi piously screamed, "So, let's take it!" And they did.

But there was question as to whether the students knew what they were taking and why they were taking it.

Only the UCLA campus has a viable issue: whether political beliefs should prohibit professors from teaching. Miss Davis contends her firing is based on racial prejudice, but this seems simply an histrionic gesture to infuriate conservative regents.

The regents fired Miss Davis after the longest secret executive session held since they decided to fire Clark Kerr, the mastermind of mass education, back in 1966. Governor Ronald Reagan openly called for her dismissal in several recent public speeches after she announced to the press she was a member of the CP.

Reagan is a member of the board of regents; the other members are elected or appointed by the governor.

The action confused many political observers for two reasons: first, the same thing happened last year when Reagan, who also sits as a trustee on the board of California's State College, engineered the firing of Black Panther George Murray.

### PARALLEL SITUATION

Murray, in an amazingly parallel situation, avowed his political beliefs and was fired. The Black Students' Union began demonstrations, tearing up the student newspaper offices and roughing up several professors. The faculty eventually called for a strike and before the year ended classes had been closed down for six weeks, 236 people were seriously injured and more than 300 arrests were made.

Few doubted that this would occur at UCLA if Miss Davis' firing was upheld.

Secondly, at their last previous meeting, the regents passed a resolution, sponsored by Reagan, declaring faculty political beliefs would have nothing to do with their tenure potential.

Reagan now poo-poo's this, claiming American CP members are subversive. They are "communists with a Big 'C'" he explains; communists with a little "C" are simply philosophical. But Big "C" communists "obviously have allegiance to another country and therefore are dangerous and not qualified to teach on our campuses."

Miss Davis is really confusing the issue by insisting her firing was on racial grounds. Such an assumption is absurd, and frightening.

There is little doubt the courts will enjoin the university from firing her, ruling the by-law the regents acted under is unconstitutional. The by-law, passed in 1940 and strengthened in 1950, is a result of the McCarthy red-baiting era and has been invoked only twice before.

### GROWING FEAR

But the Davis scene is a good indication of the growing conservatism and fear of communist takeover across the country.

The new president of Columbia University went before a McClellan subversives sub-committee this summer and read into the record the names of everyone arrested at Columbia during the last year, because "this is obviously a national plot to overthrow the government."

McClellan smiled and invited several other big university presidents to do the same: Harvard, Michigan, Stanford and Berkeley among them.

It would be a lengthy list: more than 500 arrests have been made on those campuses along last year.

### HAYAKAWA

San Francisco State president S. I. Hayakawa, who will undoubtedly run for either senator or governor before the year is out, has railroaded through a student government with designs for

"ousting subversives." The government, which is banned to all activists, supports Hayakawa and approved suspensions for anyone ever arrested and anyone else he wants to prohibit.

The student newspaper, last vestige of opposition to Hayakawa, has been banned by the government, though it still publishes off-campus. Hayakawa had the student government election — which was worse than any Mayor Dailey ever manipulated in Chicago — sanctioned by the San Francisco federal courts.

And then there is the Judge J. J. Hoffman conspiracy trial in Chicago. It is masqueraded justice and quite funny to observe. Yippie leader Abbie Hoffman is rumored the director of the "Living Theatre" the courtroom will undoubtedly turn into.

But all humor aside, the malicious intent of the jurisprudence in Chicago is obvious and has definite fascistic overtones. It could most easily be compared to the purge trials of several communist nations this government seems so to fear.

### STUDENT MOVEMENT STAGNANT

And the American student movement isn't moving. It seems only a visible manifestation of frustration that at the most has managed to create a new lifestyle of the hippy genre.

Passing through Sproul Plaza on the infamous Berkeley campus one meets a Kentucky evangelist claiming that unless you embrace J. Christ you will die in a car accident. Further on, members of the Weatherman faction of Students for a Democratic Society pass out — well, force out — literature.

The Scientology Forever, Inc. Student Group marches in Buddha-like draperies and haircuts

each day, singing Hare Krishna, Hare Krishna.

And the only one who seems to benefit from this is the official Sproul Plaza button salesman (700 buttons: if you don't see yours, ask for it).

## Dixon fights for liberation

MONTREAL (CUP) — A first women's liberation movement has been born under the leadership of McGill sociologist Marlene Dixon.

The group will press for day-centres for working mothers, more flexible employment opportunities for women, and an end to feminine oppression in universities.

Starting with university women, the organizers hope to eventually reach working women too, because "younger women are rejecting the popular image of women as sex objects," whether in university or not.

Founder Dixon, an American, sparked a student occupation last February at the University of Chicago, after she was fired on the grounds of "lack of scholarship" — she and the students who occupied the building said she was being discriminated against for her sex and her politics.

But when the administration finally offered to re-hire her, she refused to return to Chicago and despite the misgivings of the McGill Board of Governors, came to Montreal.

She has been involved in women's liberation for about three years.

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# The Gateway

member of the canadian university press

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news editors ..... Peggi Selby,  
Sid Stephen

photo editor ..... Dave Hebditch

**STAFF THIS ISSUE**—Ah, it was the Night of the Cabaret, and the wine flowed and the women fished. While the defunct sun king played the sot, this issue was laboriously (and somewhat drunkenly) put to bed by Ginny-of-the-silly-grin Bax, Terry Melanchuk (how can I be a sot without any booze?), Bill Pasnak who spent three hours in the pub and then wrote the editorial, Winston Gereluk, the political pundit of purile policy, Ron Dutton who is tired of parlez-vousing very bad headlines en francais and will retire at the first offer of a scholarship to the Sorbonne, Joe of the unprintable surname, Dorothy Constable who spent last night at you know whose, Beth Nilsen, who got hassled by a short, short column, Cathy Morris who is dispensing beneficence majestically in her own regal way, the Shadow of the morgue who redrew a goddam lab but found she needn't have, Bob Anderson who is tripping over the tiles, and the one and only, sad and lonely Harvey G. Thomgirt who plays a mean game of badminton and is henceforth known as King of the Court. Scratch your own ear.

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FRIDAY, OCTOBER 17, 1969

## Editorial

### Be prepared

In Saturday's (tomorrow's) Weekend magazine you will find a cover story titled "What every college president should know."

In it, Dr. Samuel Hayakawa, president of strife-ridden San Francisco State College offers 12 "reflections" from the confines of his "large, expensively furnished office" as a compendium of advice for Canadian college presidents faced with student rebels.

Only partially for the sake of argument, here are some "reflections" for the student rebels paralleling the categories used in the Weekend article.

The student radical should, above all things, be prepared. Especially in matters of dress. A ragged T-shirt and thread-bare jeans may be expendable, and, if the point is stretched, may be considered a symbol of establishment rejection, but they are really quite impractical with regard to the physical nature of today's disputes. Borrow a tip from the greasers, and wear a heavy leather jacket and jet boots. Even though you are paying capitalists for them, they are worth the investment.

Know where you are going. Don't get hung up on the process of change. If you know what it is that you want, namby-pamby administrators can't slow you down by asking what it is. Also, if you have your goals in mind, you are ready for our third point, which is:

Be aware of necessary sacrifices. If you aren't careful, fascist administrators may carve away your gonads in the melee. Know what you are willing to give up. And don't try to be a martyr. The state of martyrdom is lonely and ineffective, unless the setting is right, and the fire is hot.

Know the tools of the enemy. Their weapons are denial of establishment goals, and possibly illicit but very real physical punishment. If you can avoid the latter, you are free.

Is the university a Utopia? Who is it for, and what are **you** doing with it? If you can answer that, you don't need the administration. And probably vice versa.



## U of A—Collège union Who wants it?

by Winston Gereluk

While the campus sleeps, the university politicians are busily attending to their business: manipulating, bargaining, cajoling and appeasing.

Thus it is, that we might very well wake up from our year-long sleep to find that, among other developments, the Collège St. Jean has become a part of the U of A, and that our administrators are busily working on still another project with influential members of the Establishment.

Like most political plans, the one to link the college with the university appears on the surface to be a most progressive and rational one. However, even in this case it might be interesting to do a little stirring to see what gems if any might be brought to the surface. Towards this end, let these questions be asked.

Who is interested enough to push the marriage of the U of A with the college?—and why? Are the perpetrators only motivated by an interest in better education? Does it mean anything that two members of our Board of Governors (L. Maynard and L. Desrochers) have been leading spokesmen for the cause of French-Canadian bilingualism and biculturalism in Alberta?

What type of 'university atmosphere' will prevail at this 'French side to our university'? If students in Arts, Science and Education will be able to obtain all of their university education in this French-Catholic institution, this question is an important one.

It has always seemed to me that a university education at least consist of confrontations with all types of people; Communists and John Birchers, Protestants and Buddhists and Catholics and Agnostics, WASPS and all others. Is there any chance that the college will be able to offer these associations to its students?

A university should at least be one place in which people are encouraged to question their beliefs, examine their lives critically, and even change their views about the world. Most of the students attending the college will be French and probably Catholic. What assurance is there that anything but a French-Catholic view of the world will be presented to them in an institution presided over by administrators most of whom are French-Canadians, and all of whom are clergy of the Roman Catholic Church? (Collège St. Jean Calendar 1969-70).

In no way am I implying that an English and Protestant worldview is superior to a French-Catholic one. It is just that every ideology and philosophy of life should be examined critically. And really, there appears to be very little reason for thinking that the college will do anything more than reinforce the French-Catholic philosophy that most of its French Catholic students come already equipped with.

Oh well. Enough questions. No gems—just lumps of muck. And besides, nobody cares anyway. So—back to sleep.



# Those nasty frat boys

I am writing regarding the IFC statement on beauty contests in Thursday's Gateway.

The IFC stands in favor of beauty contests on the grounds that they judge women on much broader criteria than physical appearance.

Let us then examine these criteria.

First, physical attractiveness is obviously a major prerequisite, as displayed by the fact that no "ugly" women run in queen contests. This is a blatant example of the objectification of women.

Second, most contests place a heavy emphasis on "personality." On examination, one finds that accepted "female traits" are highly favored (i.e., how she walks, sits, speaks, etc.). Therefore, by judging women on this basis, one is perpetuating the myth that woman is a different animal than man. This has been disproved time and time again. Woman is not natural-

ly passive, emotional and submissive—she is conditioned to fill this role. Conversely, man is not naturally aggressive, rational and dominating.

Third, intellectual capability, which is usually given a minor place in the judgment of women, is regarded more or less as an "optional extra", i.e., an intellectual female is a freak! It is definitely not considered to be the most important function of the female.

Fourth, no matter what basis is being used to judge beauty contests, the fact remains that a "free" woman will judge herself on whatever grounds she feels important—she would not submit herself to categorization by a group of male chauvinists!

An analysis of beauty contests shows, therefore, that they serve to reinforce the socialization process of women as providers of services rather than producers, as supporters instead of leaders, as sexual commodities, second-class citizens, laborers without wages, and defenders of the status-quo.

The IFC also states that it is in favor of women's rights. One of the basic prerequisites to the liberation of women is the abolishment of role-definitions. Women cannot be free until they are regarded as being equal to men intellectually, socially, economically and sexually.

The very existence of fraternities says "men require the company of men, and women require the company of women." The rationale is that men and women think, act and talk differently. This may be true, but not because of any innate sexual differences—but because of the different roles society expects men and women to fill.

Women's Liberation demands the extermination of these different roles, on the grounds that women must necessarily suffer as long as they are maintained.

If IFC supports Women's Liberation, the only useful thing IFC can do to further the women's cause is to disband, declaring all fraternities as anti-human, anti-female, and regressive in the struggle for human rights.

Pekus  
B.Ed./A.D.

Judie Quinlan  
rehab med rep

# Objectify campus beauties

Let all supporters of "women's liberation" rejoice. BACUS has just made a substantial movement toward test-tube babies, compulsory day-care centres, and general destruction of the family. At a meeting of BACUS Council this evening we discussed the U of A Queen Pageant for which we are responsible this year and decided to dump it. Ever since I was elected to students' council last spring I was encouraged by our society to obtain the Pageant as a Commerce production if Student Radio were to lose interest and relinquish their rights to it. In September, Dennis Crowe awarded us this event and BACUS Council voted to confirm our acceptance. Later the motion was reconsidered and it was decided that a committee should investigate the profitability of said function. Tonight we met and found that the committee was unable to research the matter due to unknown circumstances; being sound business minds we immediately decided that it would be to our greatest advantage to forget the whole matter. The vote was 10/3/4 and I must admit that I was amongst the nays. Before Elizabeth Law gets the wrong idea about us Chauvinist Commercemen I must also admit that there was no social consideration given the motion at all, other than that it was felt that we should confine our activities more to faculty-wide events rather than get too involved with the great

ugly world outside, i.e., the rest of the campus. It was also felt that our undergrads have enough to do producing all our other major events (a reference to Monte Carlo, I suppose). The biggest obstacle in our path to a bigger and better Pageant was suggested to be money. I attempted to suggest that there are always many willing sponsors for an event such as this—department stores mainly, and that I was quite sure that the Radio Society did not suffer any great financial difficulties last year. Their only apparent problem was that Jose Feliciano collapsed before he got here. Such is show business and never let it be said that the confirmed capitalists of tomorrow are prone to taking risks. I am sorry that our action tonight will reflect on the whole faculty. In fact, the great majority of Commerce students that I talked to were against students' council's motion to withdraw support from queen contests and were in favor of our former move to take on the campus contest. Take a stand, Commerce; next to go might be the Commerce Queen Contest, after all, our own event (integrated with Monte Carlo) is more difficult to co-ordinate than the U of A function itself.

Good luck, Engineers, or IFC, or Education, or whoever decides that they have what it takes to administer a big one . . . and keep our campus beauties objectified.

Willie Heslop  
commerce rep

# Le grand guignol Canadien

En reponse a l'article de Winston Gereluk du 30 septembre

By FRANCOIS NEVE

C'est donc le coeur débordant de reconnaissance que nous remercions M. Winston Gereluk. Lui seul a eu la charité, et le courage, de nous mettre au courant de ce qu'était vraiment le Canada. Au cours de la semaine d'accueil puis de celle des "nouveaux" les différents comités nous avaient montré un pays magnifique, encore à peine peuplé mais peuplé par des gens exceptionnellement hospitaliers, selon toute évidence aussi contents de nous recevoir que nous étions enchantées d'être leurs hôtes.

Mais ces farceurs nous avaient caché la cruelle vérité. Ce pays charmant qu'ils appelaient "Canada" (un bien joli nom, d'ailleurs; d'où vient-il?)—comme aussi l'appelaient "Canada" les manuels de géographie de tous les écoliers du monde—doit, depuis la démonstration définitive de M. Gereluk, s'appeler la cinquante-et-unième étoile du claque à Tonton Sam. Refrain connu. Comme aussi sans doute ne sont que des étoiles—ou plutôt de serviles planètes—collées au cul du rhinocéros américain les pays de l'Europe occidentale et d'une manière générale tous ceux qui ont réussi à éviter les griffes et les crocs du gros nounours à l'étoile sanglante. Thèse qui n'est ni précisément neuve, ni difficile à démolir.

Elle repose en effet sur l'hypothèse (marxiste) suivant: "Le pouvoir, c'est le capital; le capital, c'est le pouvoir." Et cependant Marx lui-même, comme ses adeptes, professe que le nombre des opprimés représentera un jour un pouvoir supérieur à celui de l'argent, et balaira la puissance du capital. L'intelligence, le pouvoir politique, la force militaire représenteront aussi une puissance colossale, qui est loin d'être toujours liée à la puissance financière.

Trois exemples contemporains prouvent abondamment qu'il n'est pas si difficile de se débarrasser d'une tutelle seulement économique, celle des E-U notamment. Cuba, dont l'économie, était sans doute bien plus étroitement dépendante des E-U que ne l'est celle du Canada actuellement, a pu s'en défaire sans trop de difficultés, et ce, alors qu'une partie du pouvoir militaire (Batista) s'était joint au capital.

Même chose lors de la nationalisation du Canal de Suez par l'Egypte en 56.

La France s'est retirée de nombreux cadres économiques et militaires atlantiques sans que l'Amérique ait pu y faire quoi que ce soit. Si demain la France désirait fermer son territoire à toute influence économique américaine, nul ne l'en empêcherait. Certes cela aboutirait à une chute catastrophique de son niveau de vie; mais au cas où elle préférerait une autosuffisance nationale à une plus grande richesse matérielle—liée aux E-U pour des raisons historiques et économiques bien faciles

à comprendre—personne ne pourrait lui interdire ce choix par des pressions purement économiques.

(Si la dépendance des Tchèques vis-à-vis de l'URSS n'était qu'économique, il y a belle lurette que ceux-ci s'en seraient débarrassés. Mais les blindés russes dans les rues de Prague ont montré que cette servitude était loin d'être strictement économique. C'est là une différence gigantesque d'avec le prétendu néocolonialisme américain. Nous sommes libres de choisir entre une certaine dépendance économique et une complète indépendance moins riche; les pays de l'est sont soumis par la force à une complète servitude économique—et en même temps réduits à une grande pauvreté!)

Si même l'entièreté de l'économie canadienne était aux mains des Américains (c'est fort loin d'être le cas) le Canada n'en resterait pas moins un pays pleinement souverain, ayant notamment le pouvoir de décider la nationalisation ou l'expulsion du capital étranger. Il est illusoire ou mensonger de prétendre que les E-U s'y opposeraient par la force militaire, la seule qui leur resterait dès lors.<sup>1</sup>

Dans une société moderne les relations entre pays sont étroites. Si l'on admet a priori l'égalité des droits politiques des différents peuples, il est par contre grotesque d'imaginer que la puissance économique ne pourrait pas être proportionnelle aux possibilités réelles d'une nation. Il est normal, sain et démocratique que l'influence de deux cent millions d'Américains supérieurement organisés soit plus sensible dans le monde entier que celle de l'Italie, du Chili ou du Sikkim. Il est sain et démocratique que l'influence des E-U soit plus forte au Canada que celle du Canada aux E-U<sup>2</sup>; et cependant celle-ci existe aussi.

Le Canada est prêt à s'ouvrir totalement à l'influence chinoise, à condition que celle-ci, comme l'influence américaine, n'ait aucune prétention politique ou militaire en même temps. Ce n'est aucunement le cas pour le moment.<sup>3</sup>

L'interdépendance des économies modernes est une excellente nécessité. Il est lors légitime et de l'intérêt commun que le rapport des forces à ce niveau apparaisse en faveur du meilleur.

M. Gereluk agrmente son réquisitoire de quelques échappées dans la verdure, qu'il se désole de trouver cochonnée—par les affreux d'en-dessous du 49ème parallèle principalement, cela va de soi! Alons, allons, mon bon monsieur: un peu de sérieux.

Mais le morceau de bravoure, l'argument-choc de cette scintillante plaidoirie, c'est que les ministres canadiens sont des marionnettes (dont les infâmes capitalistes-guerriers-irresponsables de New-York tirent les ficelles, bien entendu). Puisque cela est faux, c'est indémontrable; partant, n'entrons

surtout pas dans le détail; on verrait que cette assertion n'est que du vent.

Comme le faisait gentiment remarquer Heather Colyer ("Maybe if you gave me some facts I'd believe you, Winston.")<sup>4</sup> cette accusation tonitruante n'est évidemment basée sur rien du tout.

1.—A en juger par sa personnalité aussi bien que par son passé politique, Pierre Trudeau ne paraît guère prêt à n'être qu'un jouet dans des mains capitalistes, fussent-elles américaines et immensément riches.

2.—Etre loyal envers les E-U n'implique pas que le gouvernement canadien acquiesce aux attitudes américaines qu'il juge erronées; cela n'implique pas non plus qu'il faille vociférer d'une voix haineuse que toute initiative des E-U est criminelle. En matière de politique extérieure l'attitude adoptée par le gouvernement canadien à l'égard des positions américaines apparaît *constructivement critique*. Et ce n'est pas au Canada mais aux E-U qu'il faut reprocher de ne pas tenir suffisamment compte des remarques émises. (Les événements récents en sont un exemple parfait).

3.—Si M. Gereluk veut parler de la politique intérieure du Canada, disons-lui simplement que les E-U n'ont aucunement l'intention de s'immiscer dans les affaires propres aux Canadiennes.<sup>5</sup> C'est là l'évidence, et c'est là aussi la réalité, M. Gereluk. Dommage n'est-ce pas qu'il y ait un lien entre la réalité et les apparences? Il est si facile et amusant d'avancer n'importe quoi!

4.—Faisons enfin remarquer ceci. Lorsque le gouvernement américain outrepassa quelque peu ses droits à l'extérieur ou témoigna d'un peu trop de fermeté à l'intérieur, les gens de l'espèce de M. Gereluk hurlent au fascisme. Et lorsque le gouvernement canadien fait preuve de discrétion, de modération et de tolérance, ceux-là encore prétendent tourner celui-ci en dérision, et feignent de ne voir en lui qu'un ramassis de marionnettes.

Sottise ou mauvaise foi?

Qu'on nous comprenne bien. Nous sommes convaincu que la société nord-américaine est loin d'être idéale; bien plus, elle s'améliorera sans doute en progressant dans des directions que les Gereluk et consorts ne désavoueraient pas. Mais lorsqu'on réalise que chaque jour des dizaines de personnes risquent leurs vies en tentant de la rejoindre, en bénéficier de naissance et beugler qu'elle est infecte et scandaleuse est tout simplement écouerant.

1. L'embargo complet (seul moyen exclusivement économique qu'ils pourraient envisager) — outre le fait que ce genre de procédé ne donne pratiquement jamais les résultats escomptés—ne violerait toujours en rien la souveraineté et l'indépendance canadiennes. Dans la mesure où les E-U, prenant cette position, ne l'appuyeraient d'aucun soutien militaire, elle n'empêcherait en rien le Canada de commercer avec les autres pays du monde.

2. La jalousie est sans doute à l'origine de bien des prises de position anti-américaines.

3. Cela semble devenir progressivement le cas de l'URSS.

4. Heather Colyer; *I am so Canadian*, page 5 du Gateway du 3 octobre. C'est nous qui soulignons.

5. On onus rétorquera: "Et le Vietnam?" Les E-U y ont été appelés par le gouvernement légal, afin d'y apporter leur aide contre une invasion de l'extérieur, et une subversion à l'intérieur. Aucun Européen ne dira jamais: "Qu'est-ce que ces Amerloques sont venus foutre chez nous en 44?"

# Follower defends David

I would like to speak out against the unfair degradation of students' union president David Leadbeater that is going on in the paper.

I refer to the snide comments such as the ears of Thursday's paper, "Does anyone have my Roberts' Rules of Order?—David Leadbeater," and the cartoon last week showing David as a puppet.

You continuously print degrading captions under pictures of Mr. Leadbeater, making him look a fool in the eyes of the students. I have attended council meetings for the past two years and I, for one, feel that he is a very intelligent and dedicated person.

Although I am a dedicated follower of The Gateway, I find it nauseating that you continuously put David down.

I feel that it is about time that you realized that David Leadbeater is the one person who you should definitely be supporting instead of knocking him down, as you have been doing.

I dare you, Mr. Editor, to print this letter in The Gateway, if only to show you have the guts to be shown wrong to your readers.

A follower of David  
Jean Moreland  
sci 2



# Footballing Bruins out to stave off elimination



**BEAR ROOKIE MIKE LaBRIER**  
... coughs up football while Bill Manchuk (72) looks on

## Need a victory over Saskatoon plus a Manitoba loss to the Dinosaurs

Time is running out for the Golden Bears football team.

The situation becomes more hopeless each week for Coach Harvey Scott's Bruins as the Manitoba Bisons continue to win games and maintain their four point margin over the Alberta club in the Western Canada Inter-collegiate Football League.

The Bears travel to Saskatoon today for their game against the University of Saskatchewan Huskies tomorrow. The Bears and the Huskies are tied for second place along with the University of Calgary Dinosaurs.

By rights it should be a big game for the Green and Gold but the real focus of attention is on the Manitoba-Calgary contest in Winnipeg.

Coach Al Ledingham's Huskies have dropped two straight games to the Bears this year by such ridiculous scores as 33-0 and 52-7. Scott's club has to be favored to come up with another victory tomorrow.

But should Manitoba come out on top in the other WCIAA clash in Winnipeg it doesn't make any difference what happens in Saskatoon.

Even should Alberta win against Saskatoon they will have to sit and pray that these same U of S Huskies can bounce back from the

severe drubbings they've received this year and beat Manitoba next weekend.

Then the Bears have to beat the Bisons themselves by better than ten points to finish first in the league.

It doesn't look good for the Bruins. Each weekend the odds have become slimmer and slimmer.

However, there is one consolation for the Bears. They are beginning to recover from the injury bug that has been plaguing them.

Only Lorne Rubis and Rick Spencer will not be ready for the Husky game and Trainer Ray Kelly states that they may be back in time for the last game of the season. That's the big one against Manitoba.

Dan McCaffery will be back in the line-up tomorrow and will probably see action at his usual defensive safety position.

Mike LaBrier, up from the junior club, will be replacing Hart Cantelon in the offensive backfield. LaBrier was brought up for last weekend's encounter with the Huskies and impressed.

Saskatchewan in the meantime is hurting at several positions due to injuries and will be facing a revitalized Bear club that is eager to get back into the running for first position.

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# SFU Education students join strike

BURNABY (CUP)—Students in the Faculty of Education at Simon Fraser University Thursday joined the 22-day old strike around the university's Department of Political Science, Sociology and Anthropology.

By a vote of 128 to 120, Education students agreed to join students and faculty from PSA and students in History and English in demanding re-instatement of PSA

faculty fired and suspended by the SFU administration, and the recognition of total student parity arrangements in the PSA Department.

The Education students' decision pushed the number of students on strike well over the 1,000 mark, although exact figures are not available. Many classes in History and English, as well as five classes in the PSA Department, continue

despite strike decisions and the narrowness of the Education vote probably indicates that the same will occur in that faculty.

Students from the Behavioral Sciences Foundation and the Social and Political Foundation of the Education faculty also met to consider strike action Thursday, but the results of their meetings are not yet known.

Striking students have thrown up full time pickets around the office of Arts Dean Dale Sullivan, to prevent students from transferring out of PSA courses into other departments.

In an open letter to students issued two weeks ago, Sullivan and the administration Vice-President L. M. Srivastava invited students, "deprived of their educations" by the strike, to re-register: an attempt to circumvent the growing protest against the university administration.

The invitation to re-register is part of a general strategy by the administration to virtually ignore the existence of the strikers. Striking faculty from PSA are no longer considered by the administration to belong to the university. Administration President Kenneth Strand has declared that five scab professors now in PSA constitute the entire department.

## Students' council

Students' Council will hold their weekly meeting this Monday starting promptly at 7 p.m. at Collège St. Jean. The Collège is located at 8406 - 91st Street. This week's meeting promises to be hot and heavy so be there, you can't beat 150 vocal French-

men asking questions in French to an English council. Some of the topics to be discussed are:

- tenure
- yearbook
- personnel board
- re-organization of Students' Union

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## Social bombed

There was lots of beer and stuff left over last night as the students' union sponsored "social" drew a very small crowd.

An estimated 100 persons enjoyed the music of The Key at the latest SU attempt to bring the sudsy stuff to campus.

While the SU took a loss at this "social" it plans to make up any deficits at the next get-together Oct. 31, the Hallowe'en Social.

One particularly important social takes place on Nov. 20. It's the fourth anniversary of the sod turning for SUB.

## Forum

By EARL SILVER and MILLARD EVANS

In the past month, many of the departments in the Faculty of Arts have been making efforts to establish undergraduate participation. In setting up such needed organizations it seems that the main strategy is to call mass meetings.

In view of recent developments, it seems apparent to us as sociology undergraduates that as a starting level this is not feasible. Witness the attempts of other departments in their attempt to hold representative mass meetings.

With the acceptance of apathy on your part as an undergraduate, but not your lack of concern for your education, a few undergraduates in sociology have been working in co-operation (not co-opting) with their department in setting up a workable brief.

This brief will propose a meaningful structure which will allow your commitment, however limited, to be realized.

Voting and dissemination of information will be handled by means of mailed ballots and circulars. Due to the large cost of reaching up to 7,000 undergraduates, it has been necessary to only budget for mailed material for those concentrating in Sociology. Others will be informed through the classroom as to where they will be able to vote and pick up circulars.

The circulars are designed to inform students who are unable or unwilling to go to meetings.

In setting up an "individual feedback" system, it will be necessary to elect paid officers to handle administrative and statistical data and serve as representatives. The election of such representatives will take place in the near future following faculty and graduate approval of the revised brief now in committee in the department.

The problem of committee work in the sociology department is that it performs in terms of weeks while undergraduates' frame of reference is in terms of days. Remember, the issue at stake is undergraduate representation not administrative detail.

Some attempt is being made by the department, however, so it would not be fair to discount their interest. Although, it must be our intention as undergraduates to keep them from having to be over paternalistic.

Already they have rejected a proposed brief written by undergraduates on the basis of individual objections on the part of the professors who voted. Graduate students had previously voted to support this brief with only one person objecting.

However it is believed that these problems are not inherently insoluble nor should their alternatives prescribed by the faculty in conjunction with graduates and undergraduates be unacceptable.

It is in the interest of the entire department that polarization between students and faculty be avoided because undergraduate participation is fundamental to the legitimate operation and decision-making of the department.

The individual feedback system (the "if" system) is designed to meet the needs of your apathy but the possibility of large meetings where issues can be dealt with directly has not been ruled out.

In fact, the important nature of these meetings will be to expose those most interested in their department to direct involvement.

By using the two outlined methods, the representative administrative body will not be allowed to isolate itself from its constituency.

It is important to point out at this time that a structure is not going to be imposed by the active students in the department. On the contrary, once the brief is approved by the already existing constituencies, the brief will be taken to "you" the undergraduate, for approval or rejection through classroom participation.

As a result, students are not being co-opted to conform and fit into a structure which will be unrepresentative but they are being questioned as to whether or not they will accept this form of participation as compared to direct participation in mass meetings only.

It is necessary to emphasize that meetings are desirable yet in order for a decision to become accepted by the department it will have to have been decided in favor by a substantial sized quorum.

If last year was to repeat itself in mass meetings, decisions made by 30 students are hardly acceptable.

## "No Pill" says Student Health

"We have nothing to do with prescribing contraceptives either to married or unmarried women," says Dr. M. McWilliams, Acting Director of Student Health Service.

Regular examinations are necessary after any contraceptives, particularly the Pill, are prescribed.

The Student Health Service is not equipped to deal with these examinations besides the regular load of patients.

Student Health does, however, provide advice and information to students on an individual basis.

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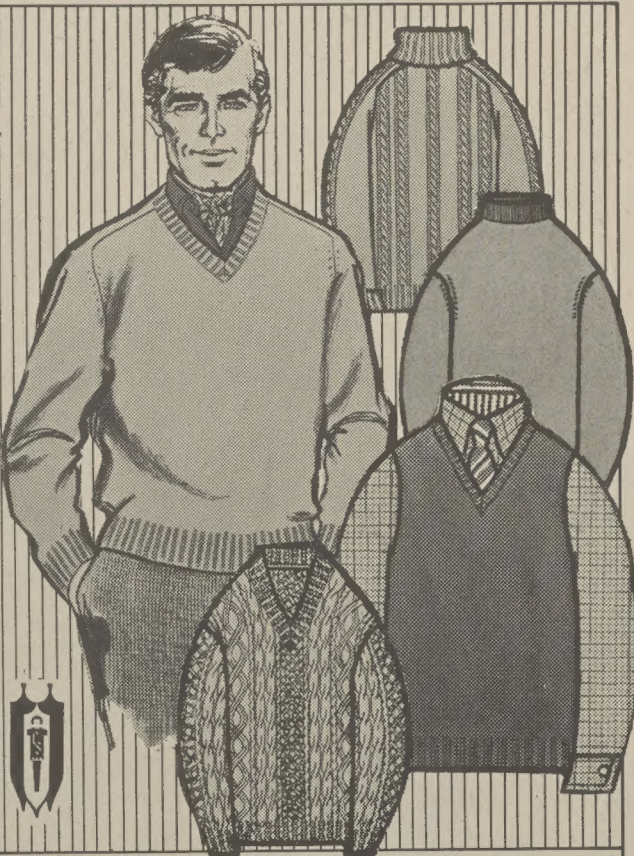
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## casserole

a supplement section  
of the gateway

editor  
ellen nygaard  
arts editor  
cathy morris  
photo editor  
terry malanchuk

This week's cover indicates a rather more serious approach to the problems of today. The rest of the Casserole is no exception to the tone set by the cover.

A rather brief summation of the direction of the Left in Canada is offered on C-2. While the rhetoric of the Left is familiar to most of us, perhaps a cohesive statement is of more value.

A wittily constructed satire on some of the pomp and ceremony of our Ivory Tower is offered on C-3. Doesn't the menu make your mouth water? Doesn't the satire following make you lose your appetite?

We offer the centre spread with no apologies for its rather heavy style. The thoughts within are worth the effort in distilling them.

The arts pages, as cleverly concocted by Ron Dutton and Cathy Morris, feature the ever-popular film, record, and performing arts reviews, plus the usual irreverent Leftovers.

So we leave you again, hopefully to your own thoughts.

## Socialism and Canada's future . . .

# A blueprint for what could come

The following article consists of excerpts from a statement of the Left Caucus of the New Democratic Party. It is not intended as free publicity for a political party.

Rather, it is published because we feel that it offers an alternative philosophy to that which is currently espoused, presumably, by the majority. While it is by no means a complete blueprint for suggested change, it is indication that considerable thought is being given to the problems of Canada as an entity, rather than to those of the world in general.

It is also an apt accompaniment to Dr. Lockman's article on C-4 and C-5, and a striking contrast to the subject matter of 'Culinary Obscenity' on C-3.

The most urgent issue for Canadians is the very survival of Canada. Anxiety is pervasive and the goal of greater economic independence receives widespread support. But economic independence without socialism is a sham, and neither are meaningful without true participa-

tory democracy.

The major threat to Canadian survival today is American control of the Canadian economy. The major issue of our times is not national unity but national survival, and the fundamental threat is external, not internal.

American corporate capitalism is the dominant factor shaping Canadian society.

In Canada, American economic control operates through the formidable medium of the multi-national corporation. The Canadian corporate elite has opted for a junior partnership with these American enterprises. Canada has been reduced to a resource base and consumer market within the American empire.

The American empire is held together through worldwide military alliances and by giant monopoly corporations. Canada's membership in the American alliance system and the ownership of the Canadian economy by American corporations precludes Canada's playing an independent role in the world.

These bonds must be cut if corporate capitalism and the social priorities it creates, is to be effectively challenged.

## Profit causes social problems

The criterion that the most profitable pursuits are the most important ones causes the neglect of activities whose value cannot be measured by the standard of profitability. It is not accidental that housing, education, medical care and public transportation are inadequately provided for by

the present social system.

The problem of regional disparities is rooted in the profit orientation of capitalism. The social costs of stagnant areas are irrelevant to the corporations.

For Canada the problem is compounded by the reduction of Canada to the position of an economic colony of the United States. The foreign capitalist has even less concern for balanced development of the country than the Canadian capitalist with roots in a particular region.

## United Canada needed

An independence movement based on substituting Canadian capitalists for American capitalists, or on public policy to make foreign corporations behave as if they were Canadian corporations, cannot be our final objective. There is not now an independent Canadian capitalism and any lingering pretensions on the part of Canadian business men to independence lack credibility.

Without a strong national capitalist class behind them, Canadian governments, Liberal and Conservative, have functioned in the interests of inter-national and particularly American capitalism, and have lacked the will to pursue even a modest strategy of economic independence.

Those who desire socialism and independence for Canada have often been baffled and mystified by the problem of internal divisions within Canada. While the essential fact of Canadian history in the past century is the reduction of Canada to a colony of the United States, with a consequent increase in regional inequalities, there is no denying the existence of two nations within Canada, each with its own language, culture and aspirations. This reality must be incorporated into the strategy of the New Democratic Party.

A united Canada is of critical importance in pursuing a successful strategy against the reality of American imperialism. Quebec's history and aspirations must be allowed full expression and implementation in the conviction that new ties will emerge from the common perception of "two nations, one struggle".

Socialists in English Canada must ally themselves with socialists in Quebec in this common cause.

Corporate capitalism is characterized by the predominant power of the corporate elite aided and abetted by the political elite. A central objective of Canadian socialists must be to further the democratization process in industry.

The Canadian trade union movement throughout its history has waged a democratic battle against the so-called rights or prerogatives of ownership and management. It has achieved the important moral and legal victory of providing for working men an effective say in what their wages will be. At present management's "right" to control technological change is being challenged.

The New Democratic Party must provide leadership in the struggle to extend working men's influence into every area of industrial decision-making. Those who work must have effective control in determination of working conditions; and substantial power in determining the nature of the product, prices and so on. Democracy and socialism require nothing less.

New Democrats must begin now to insist on the redistribution of power, and not simply welfare, in a socialist direction. The struggle for worker participation in industrial decision-making and against management "rights" is such a move toward economic and social democracy.

## Capitalism alienates

By bringing men together primarily as buyers and sellers of each other, by enshrining profitability and material gain in place of humanity and spiritual growth, capitalism has always been inherently alienating. Today, sheer technology further exaggerates man's sense of insignificance and impotence.

A socialist transformation of society will return to man his sense of humanity, to replace his sense of being a commodity.

But a socialist democracy implies man's control of his immediate environment as well, and in any strategy for building socialism, community democracy is as vital as the struggle for electoral success.

To that end, socialists must strive for democracy at those levels which most directly affect us all—in our neighbourhoods, our schools, our places of work. Tenants' unions, consumers' and producers' cooperatives are examples of areas in which socialists must lead in efforts to involve people directly in the struggle to control their own destinies.

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Glenayr

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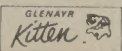


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# "Then let them eat cake" . . .

## The University of Alberta

## Senate Dinner

In honor of

*Max Wyman*

upon the occasion of his installation as  
President and Vice-Chancellor  
of The University of Alberta

### Menu

Shrimpmeat cocktail

Filet mignon, mushroom caps *Drouhin Beaujolais*  
Minted baby carrots *Villages, Burgundy*

Lemon buttered fiddleheads

Baked stuffed potato

Grand Marnier soufflé, hot sauce

Cheese and fruit tray

Coffee

*Cointreau*  
*Drambuie*  
*Hennessy Bras Armé,*  
*Cognac*



October 6, 1969

Lister Hall Banquet Room

## —and they did

### The Dinner

Ha! I laugh, Peter Boothroyd is wrong. The Senate is good for something—free meals.

"Remember me", I inquire of a white haired wheel presently concerned with the immorality of letting land lie bare in city centers, "I'm the guy who wrote you about . . .".

"I get a lot of letters", belched the honorable, worshipful one.

The sociological unimagination clouds my mind. How many rows? How many per row?  $22 \times 18 = ?$  Don't forget the super-wheels at the head table. If one hamburger costs 40c then . . . ("Someday we'll have natural gas for heat". "See the well right over there?" had said my Metis friends.) I look up and 400 people have oil stains on their hands.

Lined against a wall, uniforms to tell them who they were not, stood, bewitched, the assembly of dedicated fools, sworn to uphold whatever myths insured that they would not receive what they served. Beta minus, no more, they'd score. Hardly alive at \$1.25.

The ceremonial clown rises, glass on high. "A toast . . . to the most". I toast the boast, and the vanity of the host. A Beta Minus offers a filet and I stay, thinking of that day in San Jose when the union leader said, "Stay and have a filet, you needn't pay—it's all taken care of". And so am I—and so are they—but who is to pay. ("If you can bring some old shoes for the kids and some clothes", I heard them say as I drove away toward the warm city.) And there are oil stains on my hands.

The band played on, a multi-faceted pawn. Cigars, too, passed — as a final touch — while I munched on grapes in a one-man attempt to eat the drowntrodden grape pickers of California into one last frenzy of activity before the Univ. of California—"a community of scholars"—automates them out of existence.

I did not see who cleaned up, no more than I saw who waxed the floors, set the tables or watched the doors. But in the mist of my mind, as I left them behind, I thought I saw them grab—what looked like the tab. Beta minus, minus, minus, mindless.

### Convocation

In they march wearing colorful robes and quaint brain warmers, signifying power, prestige

and pride—sort of academic Hell's Angels who place their horsepower ratings on their back. And I wonder, "Over which chair will the moon rise?"

Your warship, your honor, your obesity, your pomposity . . . distinguished guests . . . extinguished ladies and gentlemen of the galley", moaned the voicewriter on the walls. I looked at the galley and its trusty crew seated in it uptightness, wondering if the noble janitors who pick up the butts ground down by the shoes of those who choose—ever sit in these pews.

The shaman rolled his bones through my visions of sermons over 50 calibre shells—"God chose you to kill the yellow bastards" — and I thought "never go to one of these things without a paper bag". I left for the john, passing bleached boys in bleached jackets reading . . . force, strain, gain = speed and greed. Join Dow Now, Sacred Cow.

"Don't go back in yet sire, they're still in the mire", barked the uniformed puppet. Obviously, he knows the importance of this spectacle . . . I wish I did . . . I wish he didn't. "Do you Max . . . swear . . . as he should . . . as any could . . . who would".

Little David strikes in frenzy at a Goliath who hides in the caves of men's minds, swinging blindly. Backs stiffen . . . "Look out! He looks like the kind that might". The verbal rocks find no caves, no slaves to save . . . "oh let him rave" . . . youth always sees truth. Sit down David! No thornless crown David!

The Wyman Waltz starts. Music by the Heisenberg Uncertainty Duo (One step forward, one step backward. Repeat until you get the feeling you're going somewhere.). "There are two kinds of truth: MY kind and YOUR kind. I look to see if there are any other 'YOUR's' around. "OUR kind is relative and suits OUR relatives". "YOUR kind is sought but never found HERE".

"All knowledge is a lie", he adds truthfully, "but my kind is true NOW". "Let there be no mistake about this, YOUR truth will come true tomorrow, of that we can be sure." "Of this you can be certain, just as I'll die for MY truth, I'll cry for your right to chase after YOUR lies.—Law and Order is the order, and the restaurant is below the border.

MEMBERS OF THE AUDIENCE ARE REQUESTED TO REMAIN IN THEIR SEATS UNTIL THE PLATFORM PARTY HAS DECEASED.

We thought that the above menu might be of interest to those students not able to attend the University Senate dinner given in honor of Dr. Max Wyman on the eve of his installation (Oct. 6).

It might especially concern those students disturbed by the rising cost of education, the accessibility of higher education, about the legitimacy of present priorities and the allocation of funds at this university.

Of the 400 odd people attending—at least four of whom were students—one of the more articulate diners, Paul Tietzen, Sociology Ph.D. Candidate, proffered this tangy comment: "Considering what should be the dedication of this university to equal educational opportunity, the expenditure of public funds for meaningless rituals such as this is an institutionalized obscenity. Rather than a tribute to the new president, I see it as a degradation of a rather remarkable man heading a rather philistine institution."

We suggest that the university could make small work of Mr. Tietzen's criticism by advancing the rationale for this expenditure, and, incidentally, informing us as to the actual amount of the expenditure. Such information will allay our fears about the inverted priorities of the university.

### The Reception

The Chancellor . . . requests . . . pleasure . . . dinner . . . Max . . . installation. "The Chancellor has invited you too honey". "Better get my dress cleaned". "Don't forget the parking permit". "Hi Max, how do you feel?"

"What would you care to drink sir?" Over-courteous waspish girls, happy to be of service to those superior to them (at least for the present) implore me to eat oysters, etc., etc.

I see Premier Strom and feel sorry for him in his awkwardness, knowing that others feel proud not to be like him.

I feel like a man adrift and seek harbor among familiar facial landmarks. The enemy now controls the room—I drink to that—nameless, faceless, they chew the olives picked by barefoot children in Greece or Lodi—a toast to the distillery workers I hear "may their children follow in their footsteps".

I yearn to focus my eyes on something real, something I could fight for, as a ton of fraud weighs forever on my shoulders. Keep your cool . . . you've children in school . . . it's the golden rule.

I think of sneaking away with number one to some quiet bar where there would be boxing with that agile, complex mind. I guess that he wants to flee too—before some ass brays a joke that should have died 2,000 years ago—before his illusion shatters like windows in Watts.

"All guests . . ." shouts a square head with an electro-magnetic mind, "up the back steps". Ascension from purgatory at last, I rejoice.



# Christianity and Marxism . . .

In view of the structures and concerns of organized religion in the West today, an interesting anomaly is immediately presented by the title of this article.

Many churches, the Roman Catholic Church in particular, are organized into almost corporate entities, embodying a large 'bureaucracy' and handling large sums of money.

Thus, even the suggestion that Marxism's atheistic base and anti-corporate philosophy holds some parallels to what we know as 'Christianity', is strange, if not repugnant, at first glance.

However, in reading the following article, it must be remembered that the convergence and divergence of the two is based on the 'base' tenets and philosophies of both, rather than their applications in modern society.

The writings of Marx, Engels, and other socialist thinkers tend to serve today only as a basis for a socialist society. For socialism, too, despite its broadly humanitarian concepts, must still succumb to the shroud of bureaucracy that tends to dehumanize the entire structure.

The organized Christian religion also suffers from the dehumanization of vast organization. No longer is the basic 'grass-roots goodness' of Biblical concern a major concern of all too many churches and theologians.

This leads us to a pervasive characteristic of both socialist and Christian organizations in modern society. The maintenance of stability in such large structures as a socialist government or a universal Christian church necessitates the maintenance of strongly upheld tenets and the restrictions imposed by such. Which is an extended definition of 'dogma'.

It is unfortunate that in both cases there is a great deal of repression of dissenters and ideas, all for the sake of stability.

Thus neither Marxism in a socialist state nor Christianity in an organized church hold closely to the basic philosophies underlying each.

(Just as added food for thought, incidentally, while reading this article think of the interpretation of True Christianity as is purveyed by such 'Evangelists of The Word' as Carl MacIntyre.

Nothing could be farther from the original teachings of Christ. Amen.)

Dr. Jan. M. Lochman, the author of this article, is formerly of Prague, Czechoslovakia, now teaching in Switzerland. He visited this university to lecture on this topic last winter. The following article appeared in Christianity and Crisis, May 12, 1969.

By DR. JAN M. LOCHMAN

A significant convergence between Marxism and the Christian message has first become clear for some Christians and Marxists in practical matters.

I am referring to the practical experience we have gathered in our society in the past decades. Christians and Marxists have been brought closer together in the decisive moments of our recent history in spite of the ideological tensions and distance separating one from the other.

It was no accident that the intensive contacts of some theologians (J. L. Hromdka was foremost among them) had begun with Marxist leaders during the 1930's in a co-operative action to strengthen Spanish democracy.

Similarly, Christians and Marxists stood in common resistance to Fascism, and they also participated in the common task of social re-construction and the democratization of the socialist society.

This advance was intentionally impelled by practical and political motives. Both sides understood that there was no ideological identity. On the contrary, the ideological front remained unmoved. Yet practical co-operation precipitated a look into a certain convergence between the Christian message and Marxism.

It was evidently not an accident that Christians and Marxists found themselves aligned in many practical decisions. They did not reach their analogous decisions haphazardly but on the basis of their faith and thought. This implied that they, at least, were deployed and motivated in a similar direction.

Thus it seemed very natural that they should

clarify in a kind of mutual dialogue what this convergence (and what the persistent divergence) is all about.

In recent times there has emerged from both sides the concept of "humanization" to characterize this shared concern of Christians and Marxists. This is certainly justified; humanizing social conditions is clearly our common concern. Still this concept is very general.

If we are not able to fill this general idea with a more concrete content, then the concept of convergence would be too narrow. Indeed, when we consider the exact meaning of humanization, especially when dealing with the question of what belongs to the authentic "dimensions of the humane," the consensus between Marxism and the Christian message is much broader.

## Society, History and the Future

If I were to express this convergence in a very fragmentary and abbreviated way using three major topics, I would select the concepts of society, history and the future.

The Marxist and Christian view of what man is emphatically states, to start with, that man is a social creature. Man is not an abstract, isolated creature content in himself. He lives in association with others. He is a social being. This is the fundamental qualification of his existence and the delimitation of his being as a man.

He has to be in an actual solidarity with other men, not bound up in concern for his own individuality only. This is the way of human fulfillment in a personal and social sense.

Above all, that solidarity means fellowship with the poor and oppressed, the weary and heavy laden—including the concern for a more just society. This stance of solidarity, this "socialistic impulse," distinguishes Christianity and Marxism from other orientations that place more emphasis on individual possibilities.

There is another shared attitude: we both take history seriously as a significant dimension of human existence.

Man is not an abstract, general, metaphysically prefabricated substance. He is an historical creature. By that I do not mean that he is an abstract individual, possessing "historicity," but rather that he exists and participates within the concretely given historical conditions and relations.

Living in this historical context he is no mere object in history; he is also history's subject and agent. History is his sphere of responsibility. History is the forum where his business is transacted.

In this connection we come to the third shared concept, the future. Christian and Marxist thought is thinking directed to the future. Man is homo viator, man on the way. He is on his way to a future destination. He is not tied down to a once-for-all-time-given status quo.

On the contrary, his heart belongs to that which will come. He knows he has been called. What is at hand is not enough for him. He must think about the promises of a greater justice. And in the light of that greater justice, he must not only interpret but change his world.

## Authentic Dialogue

None of these converging motifs shared by Christians and Marxists can be simply stated without some qualification. None of these motifs excludes rather divergent aspects of these conceptions.

What Marxism and the Christian message have in common under the topics of society, history and the future is not simply identical. Therefore, when we think of the dialogue between the two, we must always consider the serious tensions between them.

Nevertheless, what I have indicated about the convergence between them is not an illusion. Their concentration upon these dimensions of man's existence clearly differentiates them from many other possible philosophical, religious and political analyses of man, for example, the existentialist and



MAN IS A SOCIAL ANIMAL

. . . be he Marxist or Christian



# a convergence and divergence

the positivistic perspectives. Such a concentration makes them closely-related partners of an authentic dialogue and social cooperation.

There is, as already indicated, a serious difference between Marxism and the Christian message. If I were to define more closely the decisive difference, I would cite the question of God.

I recognize that precisely this difference can be viewed as an out-moded and consequently superseded recognition. The question can be put, "Is this question (about God) really a genuine boundary between Marxism and the Christian message? Hasn't theology today become quite cautious and hesitant exactly in this respect? Does the concept of God really belong to the 'essence of Christian faith?' Many theologians today ask these questions.

From the other side, paradoxically, this question seems to be less fixed than ever. The saying that "God is not entirely dead" is heard from Marxist quarters.

From conversations with them we learn again that the concern for transcendence is taken much more seriously by many present day Marxists. Sometimes it is even emphatically asserted that the Marxists themselves in conversation with the Christians must promote this concern (for transcendence) with a renewed radicality.

Does the fundamnetal difference really rest on this point?

## Concept of God a problem

If I answer this question affirmatively, then I must hasten to add that in the "question of God" I do not refer to a metaphysical concept of God that we must establish as an absolute boundary over against the historical dynamic and social orientation of Marxist thought. Such a metaphysical concept would be a completely false boundary. The God of whom I am speaking is not the "God of the philosophers, but the God of Abraham, Isaac and Jacob."

Consequently, God is not the God of a metaphysical scheme, but the God of history, of society, of the future—all in the concrete sense of the Gospel of God's way to mankind in Jesus Christ.

That is transcendence that does not alienate man, one that does not divest man of his historical and social dimension, one that does free him for history, for social life, for the future. Furthermore, this transcendence is what sets the situation of man in a new light—in the light of grace.

That is what I mean by the question of God: the transcendence of grace. Marxism disavows the question about God. It sees in it the improper turning away from man's concrete and worldly obligations.

In view of the misuse of religion in the course of history, Marxism has solid grounds for its atheism. Dedication to the great task of the revolutionary refashioning of this world must not be watered down with "pious reasons."

Christians should fully understand that, too. The gospel treats the world in utter seriousness. At the centre of the gospel stands the proclamation of the incarnation of God. But exactly and specifically: the incarnation of God. The Christian message draws men into the discipleship of Jesus of Nazareth and thus into his history, society and future.

That message does not conceal the fact that the final point of reference of this man is God. If God is ideologically denied, then man is threatened to become dissolved in his history, society and his future and he becomes imprisoned in his imminence and in his worldly projects.

## The ultimate future of man

The penultimate becomes the ultimate for him. His total destiny then depends on his accomplishments. He lives with the possibilities of happiness and euphoria as they emerge in moments of his successes.

But he also lives in frustration and despair as



**EVANGELISTIC RELIGION**—Both Christianity and Marxism have seen the fervor of those who have found the One True Way—and have felt the scorn of those who do not believe.

they are given in the situation of defeat and guilt.

Over against all of this the Christian message speaks of the transcendence of grace as the ultimate dimension of human existence. The transcendence: man is never used up completely in his social and historical conditions. His future is greater than the future of his accomplishments. He is more than he is.

And the Christian message speaks of grace: our salvation does not depend on our efficiency or on the failure of our attempts. That which is ultimate is not our accomplishment. The ultimate is not our sin—so, too, it is not death for us. The ultimate, the proper future of man, is grace.

The real task of Christians in their encounter with Marxists appears to me to be to testify to

this condition of being human. The church's reason for existing (*raison d'être*) lies exactly in this witness—in all societies, especially in a Marxist society.

This is her authentic difference from the society; it is a difference that does not set her at a distance from others but one that unites her with them in Christian solidarity, a practical proof of the transcendence of grace.

If the church fashions and promulgates "laws" instead of this message, then she understands herself as an ideological antipower set against Marxism (and how often has she done so). If she does that, then she misses her unique and most distinctive contribution and witness for the society; she becomes worthless salt.



## records

TEN YEARS AFTER: Sssh (Deram) DES 18029

On the liner notes, Alvin Lee writes, "The major problem of being 10 Years After, has been to record an album." He goes on to say that although they have recorded three previous LP's that have been commercially successful and musically very good, "Sssh" is the first LP that has really been 10 Years After as they see the group.

The LP itself is outstanding, and is their best yet.

On the group's second LP *Undead*, guitarist Alvin Lee displayed such incredible speed during his guitar breaks that the image of the group changed from that of a hard blues band to one of the group's members being a speed freak. On this LP, Lee is still as fast in places but the emphasis is once again on the group's blues styles.

"Bad Scene", which opens the album is a hard rock thing, displaying the group's power. This song leads to a modern rural blues thing that features a bottleneck style guitar. One of my favourites on the album is "Good Morning Little School Girl". Only 10 Years After could take a tired, overworked song like this and come up with something new and refreshing in it. The second side is written entirely by Alvin Lee and features many rhythmically beautiful things that the Stones occasionally come up with. The album contains no disappointments and is well worth it.

JOHN HARTFORD RCA Victor (LSP 4156)

John Hartford fits the description of a modern day renaissance man; writer, composer, arranger, musician, poet, singer and probably more. He is famous for his appearances on the Smothers Brothers Show, the Glenn Campbell Show and many others. His most commercially successful song is of course "Gentle on my Mind". This song however reveals a rare side of him. Usually his country sensitivity is used in writing critical songs about our society. He is also well known for his novelty songs.

John Hartford reminds me very much of Frank Zappa. Their mediums are the same but their styles of music differ drastically. If you don't possess a Hartford LP, I strongly suggest you buy one.

—Holger Petersen

## Les feux follets— une mosaïque canadienne

### les âges et les espaces ces danseurs transversant

Une troupe exubérante de 65 danseurs canadiens nous avait donné rendez-vous à une bouffée de légendes, jeudi dernier au Jubilee Auditorium. Comme jadis, réunis autour d'un feu de joie, nous sentions de mièvres lueurs chauffer nos coeurs de sons et de mouvements divers, et nous relier aux hommes qui bâtirent notre immense pays.

Au fil d'un voyage d'une mer à l'autre, mille ans d'histoire et trois mille milles de pays se dérouleront prodigieusement sur la scène.

Le sommeil des plaines de l'Ouest se rompt soudain à l'écho des tambours indiens annonçant les rites des fiançailles de la fille du chef.

Relatées savoureusement, chansons, danses tourbillonnent religieusement; mais les festoyants, panachés de plumes d'aigle et de clochettes doivent reculer devant les premiers colonisateurs cherchant une vie meilleure.

"En route vers l'Ouest", chantent-ils en chœur. Le sol nouveau a besoin de mains villantes et calleuses pour le découvrir et l'homme coiffé de chapeaux à exploiter. Après un dur labeur, large bord et portant des jambières de cuir, femmes vêtues de robes à calicots tourent diaboliquement aux accords des accordéons et des guitares. Rythmes frénétiques.

Le lendemain est plus gris. Hommes rêveurs, découragés, assoiffés de richesses se ruent désespérément à la recherche de l'or. Gaité, rires, whisky, charmantes danseuses volent dans l'air du soir. L'horloge des temps avance à grands bonds... Folles années du Frou-Frou, du Charleston, du Tango, rythmes enjoués du Bougy, tourbillons de lumières et de sons aux accords d'une musique psychédélique du XXe siècle se succèdent. Quittant les vastes prairies, les Feux-Follets traversent les âges et les escapes pour nous amener au pays des Acadiens errants. "File la laine". "Pique la baleine, joli marinier si tu veux naviguer". La danse gaie et enchanteresse des dames aux robes chatoyantes et chaussées de sabots, laisse pénétrer la vieille France en terre nouvelle.

Pas loin de cette terre où ce peuple banni a vécu, les colons écossais, après le foulage du tartin, dansent des reels et des



—Terry Malanuk photo

Une précision et une couleur exquises  
... les mouvements joyeux du Charleston

strathspeys son si nasillard de la cornemuse.

Perdue dans la frénésie d'une gigue, la cornemuse s'éteint dans une clameur de chants et de danses d'un Mardi Gras québécois. Tout le voisinage s'est "endimanché"; c'est ce soir qu'on va danser. "Degreyez-vous!". Une odeur de tourtière et de tarte à la ferlouche creuse l'appétit. Jupons, jolies jambes, jeunes hommes dansent avec entrain. Deux bons vieux se bercent en se contant leurs exploits de jeunesse. Mais un trouble-fête survient, le diable! Il entraîne Rose Latulipe dans une gigue incessante.

Or minuit approche et les festivités doivent cesser. Rose est ensorcelée et ne peut s'arrêter. Le

curé du village arrive gambadant et d'un signe chasse le diable. La fête se termine par la danse des "Balaies" dans une atmosphère cordiale et unie.

Ambassadeurs de la culture, les Feux-Follets retracent l'héritage canadien avec une précision et une couleur exquises. Une mosaïque canadienne aux XXe siècle, est-ce une chimère? Les Feux-Follets sont des phares clignotants de notre puissance, puisqu'ils mettent sur scène non pas des gens des diverses parties du pays, mais plutôt un peuple avec son unité et sa diversité. Ils retracent certes, notre folklore et ne recherchent-ils pas aussi une identité canadienne.

—Jacinthe Perreault

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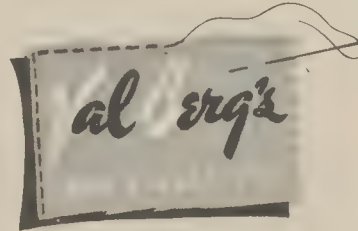
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## Films

You've probably already seen *Easy Rider* (at the Avenue), so this is going to be a forensic rather than an evaluative review. If you haven't seen it, and if it's still there by the time this sees print, I'll at least say that it's an enjoyable movie, very well done in many respects, and certainly worth seeing. Having thrown that sop to the Cereberus of critical honesty, I would like to move on to dwell on the faults of the movie.

*Easy Rider* takes us through a few days in the lives of Wyatt and Billy, two characters who represent an uneasy combination of the gentleness of the hippie and the self-interestedness of the bikey. Having completed an immensely profitable dope deal in the American southwest, they rev up their machines and head for New Orleans and the Mardi Gras. The film is picaresque in structure, moving from one episode to the next without more than a passing nod to character and plot development.

The one theme which holds the movie together, and which at the same time is its greatest flaw, is the conflict between Freedom, as represented by the long-haired heroes, and Oppression, incarnate in the rednecks who hassle them, beat them, and eventually kill them.

Now I am not going to deny for a minute that such conflict exists: anyone who has even been looked at sideways in the street knows that much of society has an inordinate intolerance of a deviant way of life. I am even prepared to admit that there may well be individuals who will go so far as to express their dislike by blasting people off motorcycles with shotguns.

And that, precisely, is the problem with the movie. It is unquestionably geared at younger audiences, at those who have experienced the ugliness of intolerance. And all of us, after we have sat through that horrible scene where the ignorant, leering figure of Intolerance blasts the figures of Freedom to smithereens, rise up and say to ourselves, "Yes, it's really like that: the man who pulled that trigger is the same man who kicked me out of the Bay cafeteria, and the brother of the little old lady who asked if I were a boy or a girl."

In other words, the movie is designed not to stimulate thought but to reinforce our inherent beliefs. It's not unlike those second world war movies that showed us what monsters the Germans and Japanese were as they gunned down the shining American hero with the malicious grin of hatred on their ugly, alien faces. Just as we identified then with the shining hero, so now we identify with Wyatt and Billy, and in the midst of our horror there is a warm, happy feeling that we are on the side of the good guys.

There's nothing wrong with this thematic element in itself, and had it been blended into a structure of genuine conflict it would have been quite successful. But beyond the obvious theme there is nothing in the plot.

None of the characters is given more than a cursory study, none of the episodes leads us anywhere but into a firmer conviction that rural society is ugly. (Perhaps the movie is teaching its own brand of intolerance.) The scene with the New Orleans whores is brilliantly done, a masterpiece of camerawork and directing, but it has nothing whatever to do with the movement of the story: the excuse given for the boys' visit to the brothel is a flimsy one (it is a kind of tribute to the young lawyer who has been beaten to death for casting his lot with Wyatt and Billy), and we can make little of Wyatt's apparent change of purpose ("We blew it, Billy") afterwards.

Hence, beyond the concession that the movie contains some very good photography, some good acting, and some interesting glimpses into the nomadic life of the hippie/bikey, there is little to be said for it as an integral work of art. It is heavy-handed, and seems an awfully elaborate way of showing us, or reassuring us, that it takes a great deal of daring to be different.

—Terry Donnelly

## Poet publishes personal scratch pad

Lawrence Ferlinghetti:  
THE SECRET MEANING  
OF THINGS;  
New Directions.

If you have never read Ferlinghetti, and are anxious to insert yourself into the cultural currents of young America, you could do worse than read his latest book, *The Secret Meaning of Things*. Ferlinghetti is a good poet, but the inconsistencies in this book give a profile of both his strengths and weaknesses.

One of the major flaws of these poems is that they tend to be very autobiographical. Naturally, all poetry must refer to personal experiences, however oblique that reference may be, but few poets insert themselves so noticeably into their work. One of the poems in this book, "Bickford's Buddha", gives the impression of being a sort of personal scratch pad that notes all of Ferlinghetti's observations during one particular day. Here is an example:

And a threeyearoldgirl on a  
sidewalk  
licking the chocolate speckles  
off  
a gooey ice cream cone  
peering through the open  
backdoor  
of a drycleaningshop  
where some sort of big belted  
wheel  
was going round fast  
Missed what kind & went  
back  
& still couldn't tell

As Ferlinghetti says in the poem, he is "... afflicted/with Observation Fever", but this surely does not justify him afflicting the reader with it.

Another characteristic of Ferlinghetti's, which might be considered a flaw in some circles, is his use of erudite references. Like Pound and Eliot, Ferlinghetti is a very

learned man, and he is quite willing to use the names and works of others as a sort of shorthand, to describe areas of thought and concepts already explored. An example of this is found in the first few lines of "Assassination Raga".

Outside the plums are  
growing in a tree  
'The force that through the  
green fuse  
drives the flower'  
drives Death TV  
'A grief ago'

The two lines in quotes are both from poems by Dylan Thomas, and if you haven't read them, you are already one step behind Ferlinghetti, and the gap will quickly widen. Readers who are not familiar with Buddhist and Hindu philosophies may also find themselves left out, as in these lines from "Through the Looking-Glass":

... allowed the Ram  
only Shiva and Contemplation  
And Shiva advanced  
with a broken arm

However, it would be wrong to condemn Ferlinghetti for

these minor flaws. His work is sensitive, often lyrical, and provides a deep insight into the vectors of American culture. "After the Cries of the Birds" is a long and persuasive poem about the new inner frontier of western civilization:

the "Westward march of  
civilization"  
comes to a dead stop on the  
shores of  
Big Sur Portland & Santa  
Monica  
and turns upon itself at last

The best poem in the book is a long lyrical piece entitled "Moscow in the Wilderness, Segovia in the Snow", and rather than say anything about it, I will just quote part of it.

He is his own message  
his own ideal sound  
And he sounds so lonely to  
himself  
As he goes on playing  
in the iron-white streets  
And he is saying: I say all I  
know  
& I know no meaning

—Bill Pasnak

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# Cellar publishing escapes obscurity as established houses muddle on

Think of a publishing house, and what do you see in your mind's eye? A tall, gleaming office building, or a stately late-Victorian edifice tucked away in the bowels of a great city; or at very least a few respectable floors of some such building.

In Canada one can find publishing houses that fit this pattern, and one can find, too, more modest establishments such as the Coach House Press, which fills the small expanse of an old livery stable in a back alley near the University of Toronto.

At the bottom of the hierarchy of publishing houses, at least in terms of architectural setting, are the "little" houses, the transient establishments which bring out a volume or two of mediocre or avant-garde poetry, then fade quietly away. Yet every now and again one of them succeeds and goes on to shake the stately edifices to their foundations. Such a one in the House of Anansi.

## DANK CELLAR

To reach the House of Anansi you must find a small side street of Toronto's Spadina Avenue, then walk up dead-end alley, through a wicker gate and across a back yard. Stooping low to avoid a concrete arch, you descend a flight of stairs and find yourself in the dankest and most medieval of cellars. This is the headquarters of one of Canada's most exciting publishing ventures.

Anansi has been in business for perhaps three years, and in that time it has brought out, in addition to several books that are best forgotten, at least half a dozen works of major importance and a dozen others that no one would be ashamed to have on his shelf. The editors seem to have an uncanny

knack for finding authors on the way up: Margaret Atwood (*The Animals in that Country*, *The Edible Woman*) had her first book, *The Circle Game*, published here, and Graeme Gibson's *Five Legs*, which I'm going to talk about in a minute, received extraordinary good reviews.

In addition there have been several important works of non-fiction published by Anansi, as well as reprints of collections by Al Purdy and Allen Ginsberg.



Anansi

What is most significant, perhaps, about Anansi's success is that it tends to receive, and put into print, manuscripts that have been turned down by the established houses such as McClelland and Stewart and Ryerson. *Five Legs*, it is said, went the rounds of Canada's major publishers before finding success in an Anansi edition.

This is not to say, of course, that the major houses are crying into their bankbooks: although *Five Legs* was praised by many as the most important novel to be

published in Canada in years, hardly anyone made the claim that it was fun to read (which it isn't), and sales do not seem to have been large. Anansi, which is not aiming to become a rich firm but only a valuable one artistically, can afford to publish such works.

I can recommend *Five Legs* to anyone who is interested in the art of the novel or in the character of Canada (though perhaps the book is only about the character of southwestern Ontario). It is a masterful application of a prose style to a subject: written in a halting, broken prose that wants to become Joycily mellifluous but it not allowed to by the psychology of the characters (who, briefly, are afflicted with the emotional tightness brought on by the tradition and WASPishness of Ontario).

## ANTHOLOGIES

Another field into which Anansi has sallied is that of poetry anthologies. The first, *T.O. Now*, unfortunately was smothered by the protective attitude of Dennis Lee, an Anansi founding father who likes to take young poets under his wing. Reading the arrogant preface to this book was enough to make one forget that there were some very good things within.

The latest anthology in *Canada First: A Mare Usque ad Edmontion*. Nineteen poets are represented, a disturbing number of them ex-Americans (disturbing, that is, because of the title of the book). Not without exception, the poems herein are mature and refreshing; the anthology tells us nothing whatever about Canadian poetry between St. John's and Edmonton, but at least it is an interesting and enjoyable collection.

—Terry Donnelly

## leftovers

In an effort to be pleasant—difficult though it was—and, we will admit, in order to prove that leftovers is capable of sweetness and light, we some weeks ago effused plaudits all over the folk who set up Student Cinema. You can count this as an official retraction.

Before we get nasty, we should first admit that the original program looks as good as ever: a sprinkling of really ghastly movies among some classics of modern film-making and many reruns of eminently worthwhile current films. The problem began when we decided to take our own advice and actually go to Student Cinema.

The victim was *Cleopatra*, a girl who admittedly deserved a more incisive treatment than the hatchet job she got in this rather limp production. But for twenty-five minutes after the scheduled show time we waited in breathless silence for something to happen. As it turned out, that silence was the best part of the evening.

When Cleo finally made her entrance, it appeared that she had been damaged in transit. Her blemishes took the form of maddeningly irritating green lines that appeared from time to time and wove, McLareneque, across the screen. Film breaks, changes of reels, and fuzzy projection were provided free by the management as comic relief.

Some sort of ultimate came during a particularly passionate love scene, when the film gave a jump so that words and actions went their separate ways. It was the most unco-ordinated love-making we have ever witnessed.

Film goes with more guts than we have, who regularly attend Student Cinema's offerings, tell us that this happens every week. What this will do to such tightly-structured films as *Who's Afraid of Virginia Woolf?* and *Death of a Salesman* is awful to think upon, and not to be tolerated.

\* \* \*

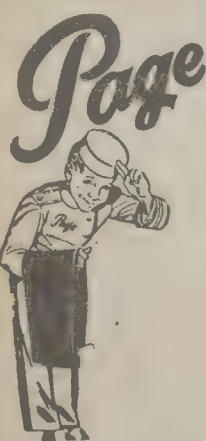
On a vastly happier note, the English Department will sponsor a conference on Canadian poetry, *Poet and Critic '69*, in late November.

The conference will bring together poets and academics from French and English Canada in a three-day series of critical seminars, poetry readings, a drama presentation, art displays, literary papers and drinks. An impressive list of Those Who Count has been assembled. That means Eil Mandel, Irving Layton, Margaret Atwood, Earle Birney, Dorothy Livesay, Jean-Guy Pilon, Gatien Lapointe, and just possibly Leonard Cohen.

The Quebec government is shipping us a group of grad students in literature, and more are expected from Manitoba. The evenings will be taken over by a Studio Theatre production of Wilfred Watson's verse play, *Let's Murder Clytemnestra According to the Principles of Marshall McLuhan*.

Those Who Don't Count (i.e. those who are not Great Canadian Literary Figures but rightly believe they have something to offer) have organized an anti-conference of poetry readings for students and anyone else with a song in his pocket.

Everything is free and open to students, except some Faculty Club nothings that will set you back a crippling \$7. But if that's your bog, see professors Harrison or Wiebe for registration forms.



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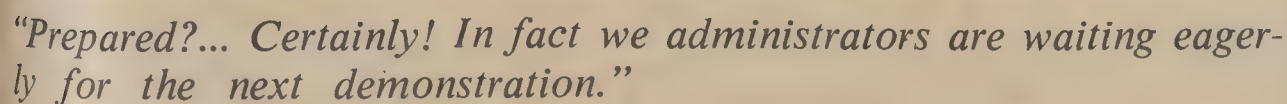
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## VOL. 1 — NO. 1 — OCTOBER 20-24

Independent national newsmagazine



# Beauty and the Beast — politics of youth in Britain



# NATIONAL SUPPLEMENT

This is the first issue of the new National Supplement. We hope you like it.

We're not completely happy with our first issue, but we hope to improve as we get established. We are damned well pleased though that we manage to get the thing off the ground against what at times looked like nearly impossible odds.

For this first issue something like 100,000 copies will be distributed across the country as inserts in the 15 subscribing papers. We are pleased to see that most of the larger student papers have subscribed, but somewhat disappointed in the response from the smaller papers. When we originally conceived of the supplement we thought it could be of most service to the smaller papers, particularly in the supply of feature articles.

We don't like the name "National Supplement" either, but couldn't come up with anything else so we decided to use it, at least for the first edition. We hope to have a better one next time around and welcome suggestions from our readers.

The paper will appear every two weeks. It is published jointly by CUP and CUS but editorial content is independent of both organizations. Editorial control is vested in an editorial board made up of two from CUP, two from CUS and two non-CUS-CUP types. We think that this set up will lead to the production of a better, more flexible paper. Direct editorial control by the publishing organizations could lead to the paper becoming little more than an inward looking house organ.

Contributions — letters, articles, photos, cartoons and artwork — are always appreciated as are comments, criticisms and suggestions.

## In this edition...

We would like to draw particular attention to the piece on Quebec, **Take away the cops and you have open class warfare, with guns**, (page 7) by our Quebec correspondent Tom S. Brown. The editors of the National Supplement feel it is a particularly informative and well-written piece of journalism.

**Beauty and the Beast: The Politics of Youth and Class in Britain**, (page 8) is a close look at some of the more recent social phenomena among British youth. Few people in North America are aware of the existence of the skinheads and, as London correspondent Robert Tresselt reports, it is only recently that the British press has begun to report on them.

CUP Bureau Chief George Russell surveys the state of tolerance of protest and free speech in the article **Repression on Campus**, (page 6) and A. Anzew takes a few broad swings at the chief oppressors on the Simon Fraser campus in **Strike Continues at Simon Fraser** (page 6).

The plight of Indian agricultural workers is reported upon by John Ferguson and Barry Lipton of the **Prairie Fire** in the centrefold spread **Discrimination and Exploitation in the Alberta Beetfields**. Subscriptions to the **Prairie Fire**, Regina's opposition press go for \$8 (one year — fifty-two issues). Write: The Regina Community Media Project, 2640 Angus Blvd., Regina, Sask.

Hagos Yesus, of the Ethiopian Students Association, makes a plea for support from Canadian Students in **Repression in Ethiopia** (page 6). He will soon leave on a cross Canada speaking tour, so watch for him on your campus.

## In future editions...

Some of the upcoming articles in the National Supplement are:

**Politics in British Columbia**, a close look at the turbulent political scene on the west coast and the implications of the recent election.

**Women's Liberation**, a Canadian look at the growing women's liberation movement, what it's doing and what it's thinking.

**Apartheid In South Africa**, a report on the social, political, and economic effects of apartheid in the Cape.

**The Mid-Canada Corridor**, an in-depth examination of corporate plans for the future exploitation of Canadian natural resources.

**Canada's Economic Situation**, a report on the present state of the Canadian economy and trends for the future: boom or bust?

**The Political Economy of the Atlantic Provinces**, a report on the politics and economy of the Maritimes and an examination of the root causes for slack in the Atlantic economy. Part of a series on regional problems in Canada.

And many, many more features and articles.

— The Editors

# NATIONAL SUPPLEMENT

Editorial Board — John Gallagher, Don Kossick, Stuart Saxe, Ron Thompson.

The National Supplement is published by the Canadian Union of Students and Canadian University Press. Enquiries, ads, submissions should be addressed to Don Kossick, 246 Queen St.

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## North American Review

### CYC — Scapegoat

MONTREAL — The shaky administration of Mayor Jean Drapeau is trying to use the Company of Young Canadians as a scapegoat to pull itself through the plethora of criticism it finds itself facing in the wake of the Montreal police strike. Using all the familiar McCarthyite tricks of half-truths, innuendo, red scares and "fact-filled" never-made-public secret documents, Drapeau and his executive secretary Lucien Saulnier hope to convince the people of Quebec that recent disorders in Montreal result not from the bungling of their regime, but from the activities of CYC "agitators."

### Support for PSA

VANCOUVER — The student council at the University of British Columbia unanimously threw its support behind Simon Fraser University's PSA department, and condemned the SFU administration for trying to impose a "uniform and monolithic education environment at SFU".

Several faculty members at UBC departments of political science, sociology, and anthropology have also added their support to the PSA department.

EDMONTON — The University of Alberta political science department publicly condemned the administration of Simon Fraser University and voted to boycott SFU at both the faculty and student level until the administration lifts the suspensions and halts dismissal proceedings against nine striking faculty in SFU's PSA department.

The U. of A. department called on the Canadian Association of University Teachers to support the two-week old PSA strike, and asked that the SFU administration enter into immediate negotiations with the department "for a resolution of the problem on the basis of the continued operation of the PSA department as a democratic department working in the interest of the university community and the community as a whole."

The U of A department granted support to PSA by a vote of 18 to 3; the faculty committee is composed of 23 faculty, four graduate, and four undergraduate students.

### CPUO report under attack

OTTAWA — The report of the Committee of Presidents of Universities of Ontario on "Order on the Campus" has been getting its lumps all over Ontario since its release Sept. 18. Students at Toronto, York, Waterloo, and Carleton have demanded that their individual university presidents repudiate the report defended by them as "just a working paper".

Most of the Ontario presidents, when confronted, have said that the CPUO document will not form

You agitators try n sit-in or anything violent and we'll call the cops

the basis for new disciplinary codes and structures at individual campuses.

### SDS Weatherman faction fight Chicago police.

CHICAGO — A smaller-than-anticipated force of about three to four hundred members of the Weatherman faction of the American SDS took part in their four-day "Bring the War Home" demonstration this month in Chicago. They battled Chicago police in a number of street fights that resulted in numerous injuries to both police and Weathermen. Police made 290 arrests and there were still 150 demonstrators in Chicago's Cook County jail several days after the demonstrations. Total bail bonds are expected to run to over \$2 million. The Weathermen, who take their name from the line "you don't have to be a weatherman to know which way the wind blows," in Bob Dylan's song "Subterranean Homesick Blues," have been severely criticised by most of the North American left for their "adventuristic" and "infantile" tactics.

### Welfare protests in America the beautiful

NEW YORK — Welfare budgets in many US states were cut to the bone and further this summer and now the poor people are cutting back. Led by the National Welfare Rights Organization, a union with a national membership of over 70,000, welfare recipients have participated in hundreds of demonstrations in a score of major U.S. cities.

By mid-September about 70,000 children were boycotting New York schools, and 600 mothers and children had been arrested in actions at over 30 welfare centres.

Demands are that allowances for childrens' clothing and schoolbooks be restored, and that free meal programs be inaugurated in schools.

In Madison Wisconsin, welfare demonstrators aided by students seized the state assembly building Sept. 29, holding it for 11 hours before peacefully withdrawing.

### Ahmed Evans

CLEVELAND — Black nationalist Ahmed Evans, scheduled to die in the electric chair in Ohio Penitentiary Sept. 23, was granted a stay of execution when his lawyer Stanley Tolliver filed an appeal.

Major rallies were held in New York and Cleveland on Sept. 20, in support of Evans. Petition campaigns urging authorities to spare his life have been carried on in New York, Cleveland, Detroit, and Milwaukee, and in at least six Ohio cities.



# Repression on Campus

by George Russell

The 1969-70 academic year is barely six weeks old, but it's already shaping up to be a bad one for thinking about holding a weinie-bake in your local university computing centre. In fact, it may be a bad one for holding up your hand in class.

Traumatized by the horrific events at Sir George Williams University last year (the trials of eighty-plus defendants, charged with conspiracy to commit arson and various other indictable offenses, begins in early November), and perhaps more than a little overcome by American late-night newscasts, Canadian university administrators have already made it abundantly clear that the crypto-fascists of the student left will not be allowed to carry on their shennanigans unhindered during the current school term.

In short, peace, order and good government have become the words of the day in Canadian universities, and codes of discipline, judicial procedures and student-faculty disciplinary committees (at the more liberal campuses, with student parity) are being created just as fast as political science departments can spare the men to write them.

Students barely had a chance to pick the price tags off their textbooks this September, before the Committee of Presidents of Universities of Ontario issued — "a bit prematurely," as a CPUO official delicately put it — a working paper entitled Order on Campus: a document designed to help university administrations come to terms with the knotty problems of unacceptable dissent and what to do about it on their campus.

Culled largely from a similar document issued at Harvard (no-one has seen fit to pick up on this particular example of the American influence on our universities except the Canadian Union of Students, which can be counted on to pick up almost anything.), the CPUO working paper says basically that all of this stuff has got to stop.

"This stuff" is then outlined in four trenchant pages: in effect, every form of dissent except informational picketing. And maybe not even that: one category of verboten activity is "obstruction of the normal processes and activities essential to the functions of the university community."

As released to the press, the document unfortunately fails to include the appendix listing the normal processes and activities essential to the functions of the university community (it would have been mandatory in a Master's thesis); presumably they will be discovered by the trial and error method.

The CPUO official was probably right in his assessment of the timing of the release: students and faculty from the right, left and centre-raised some sort of howl on virtually every one of the 14 Ontario campuses affected by the document, and at the University of Toronto the scuffle over the document nearly boiled over into a full-scale showdown between the Students Administrative Council and affable, aristocratic administration president Claude Bissell, long considered the Clark Kerr of the Canadian university scene (Bissell, a long-time friend of Kerr's, and mediator-in-chief at Canada's closest approximation to a multiversity, reportedly even likes the comparison himself.).

As luck would have it, the show-down at Toronto turned out to be as anti-climactic as the resolution of a Mary Worth comic strip: Bissell didn't lose, he thinks, but he didn't win either, the students think.

Instead, Bissell announced that U of T already had its own disciplinary guidelines in the works, and wouldn't use the CPUO document as a guideline for anything. He didn't exactly say he denounced it, though, and the Toronto SAC was left with more

than the niggling suspicion that, somehow, they hadn't achieved quite what they wanted.

Relieved students, led by engineering faculty and students who had been given the day off from classes to listen to Bissell, gave the president a standing ovation and sent him away from the meeting with choruses of "For He's a Jolly Good Fellow."

And it was all so exciting that no-one got around to discussing why Order on Campus was written in the first place.

No-where near the same fuss was raised either by or about the situation at Sir George Williams University, where law and order wasn't just proposed; it was laid down with a vengeance, no questions asked, no answers given.

The first order of business at Sir George this year was to lay on the discipline code to end all discipline codes: students must show their identification on demand; no circulation of unsigned leaflets, etc. on the one-building campus; and "every student who fails to submit to the jurisdiction of this code of Student Behaviour is guilty of an offence and is liable (i) to be suspended from the University, or (ii) to be expelled from the University."

So far, no-one at Sir George has raised a peep — or at least a publicized peep — presumably because according to the above-mentioned clause, it's against the law.

Apparently the trauma of Sir George still hangs too heavily on the rest of the country for students, faculty or anyone to do more than pretend the university ceased to exist alongside the late-lamented computer. No-one talks about the place in the present tense, no-one wants to know what is going on there.

And besides, the argument runs, no-one complains about rules except those who want to break them.

This particular train of logic extends beyond the silence at Sir George; in fact, it forms the first and last line of defence by Ontario administrators who discovered their students weren't quite as psychologically well-prepared for law and order as the students at Sir George.

Perhaps because they hadn't done anything to provide the slightest reason for such a code, perhaps because they were still faintly curious as to the nature of the "normal processes and activities essential to the functions of the university community" which the CPUO paper set out to defend.

"The only people who have cause for complaint against the Committee of Presidents of the Universities of Ontario for circulating a working paper on Order on the Campus are those people who are planning disorder on the campus," thundered Douglas Fisher and Harry Crowe columnists in John Bassett's Toronto Telegram.

Fisher, politician-turned-pundit, is a former member of parliament for the New Democratic Party, former CBC commentator, critic of Canadian complicity in Vietnam... left-wing credentials as long as your arm.

Crowe, by happenstance, is a dean at Toronto's York University, which is adjudged to be a pretty liberal place. If they've had it with students, then everybody has had it with students.

And when they say that everyone who is against discipline codes is against discipline, well...

Their logic is becoming more familiar this year, on campuses across the country, its consistency only questioned in the odd philosophy tutorial.

At the University of Alberta, administrators brought down a proposal for a disciplinary body very similar in operation to both Sir George and the CPUO paper, with equally hazy guidelines. Their proposal, too, was pushed through to protect freedom in the university.



Freedom at the University of Alberta had such a high priority that tentative approval of the plan couldn't even wait for the students who were supposed to help in preparing the document. They noted plaintively at a somewhat later date that they hadn't had a chance to even read the proposal before it was passed.

They also said they weren't informed of the meeting where the plan was adopted. And when Steve Hardy, one of the two students sitting on the drafting committee, finally got his hands on a copy of the discipline proposal he noted dubiously that it "gave a great deal of power over the lives of students" to a new judicial body. It could, among other things, try a student twice for the same offence and expel him before he even got to see his judges.

At last report, no-one was even seen smoking in the immediate vicinity of the U of A computer.

The general tenor of the disciplinary codes which have come down during the 1969-70 year is relatively clear: in the broadest possible terms, students and faculty can talk about the university, but they can't do anything about it. And when questions are raised about the validity of such rules, the questioners must provide the burden of proof that they are not the match-wielding agents of a foreign power, or, worse, yet, flag-waving anarchists who can't even buy Canadian wheat.

"Doing" equals "destroying." Questioning "equals" secretly wanting to destroy."

Sir George Williams makes a far more convenient example for such an argument than, say Simon Fraser University, which is currently providing some degree of embarrassment to its own administrators.

Students and faculty in the SFU department of political science, sociology and anthropology were engaged in the most blatant disruption of the normal processes

of the university that had been seen in Canada.

As the Toronto Star (not quite the Peking Review of Canadian journalism) described it:

"In 1968, the PSA faculty decided to give students a fully equal role in decisions. Although the university faculty had overwhelmingly endorsed a motion giving each department the right to democratically run its affairs, faculty and administration began to have second thoughts as PSA became an example for students from other departments and other universities.

"The election system for head of department was bringing more junior professors to positions of influence; tenure was sometimes being recommended for good teaching as well as for publishing; and there was even talk of the secretarial staff of the department having some role in decisions. All too much for an uneasy administration facing political pressure from a right-wing provincial government."

PSA, of course, is now on strike; nine faculty have been suspended for "coercion" — they didn't teach their regular classes, using administration-approved course material.

The Toronto Star, it's mind back on other things, did little more than issue an editorial of regret concerning the seemingly-fated smashing of the PSA department. Somehow, the Star failed to note the similarity between the rhetoric of SFU administration president Kenneth Strand and the rhetoric of the CPUO report.

And in the meantime, the Star completely endorsed the CPUO document, because, of course, anybody who objects to rules is obviously someone who wants to break them.

Under the circumstances, the editors implied, it's difficult to understand how anyone could look at it any other way.



# Exploitation and Discrimination

*John Ferguson, a school teacher and former employee of the Indian Affairs Branch now working with the Board for Basic Education in Regina and Barry Lipton a reporter for The Prairie Fire, Regina's opposition press, recently travelled to the beet fields of southern Alberta to investigate rumours of exploitation of and discriminatory and unfair treatment of Indian agricultural labourers. Here is their report.*

Calgary, symbol of the big west where oil meets beef, is one of the most affluent and fastest growing cities in Canada.

It bustles with new industries, housing developments and high rise apartments. The downtown shopping and entertainment core, centered on the Palliser square and the brazen pretentiousness of the new Husky Tower, has been virtually rebuilt over the past ten years.

Driving south from Calgary you pass through an idyllic countryside of small ranches set back from the highway, nestled in the foot hills. The further south you go the more the land flattens out until finally it becomes as flat as the Regina plains and fields of sugar beets appear on either side of the highway.



"I started working when I was six and I don't like it."

The Taber, Lethbridge, Picture Butte area of Southern Alberta is where sugar beets are grown. They grow in low straight rows in irrigated fields, and growing them takes a lot of hard hand labour, hoeing between the rows to keep the weeds down. Most of the people hired to do this work are Indians.

We spent a week in this area living and talking with the Indian beet workers.

We lived in a "Beet Shack" with an Indian family, a very old house with many of the windows and walls broken, an average home for the beet workers. There was no water and no refrigerator. Plumbing was primitive: an outdoor privy. The shack had electricity, a luxury which many others did not have.

The Indians, most of whom come to the area from long distances and live there during the growing season,

make their living doing hand hoeing in the fields. It's hard, back-breaking work beneath the hot prairie sun, yet women and children as young as six or seven take part.

There are three different hoeings during the beet growing season.

The first involves weeding and thinning (the beets have to be ten to twelve inches apart) and pays seventeen to thirty-five dollars per acre. This is the most difficult hoeing.

The second, which is simple weeding, pays nine to fifteen dollars per acre.

The third hoeing, the final operation, is a light weeding which pays three dollars per acre. This year the third hoeing was not done due to the lateness of the season.

We found the range in pay, the

difference between the top and bottom rate for any of the operations, is due to two factors — the dirtiness (weediness) of the fields and the color of the workers' skin. Indians are paid less than whites.

We talked to David Courtoreille, an Indian beet worker, and asked him if he thought racism affected the wages he was paid. To answer he spoke of a recent experience of his with a beet farmer.

"Well, he had twelve Hungarian workers there. Now he paid them thirty-two dollars an acre. Then I was supposed to do second hoeing and I got only three dollars an acre. The second hoeing is normally worth nine dollars an acre. Supposing if we did the first hoeing on his piece, we'd only get twelve dollars an acre, we Indians," he said.

In a different setting we talked to Steve Rostic, a white field worker.

"We (white field workers) get twenty-five dollars an acre on first hoeing and ten or eleven dollars for second hoeing," he told us.

According to these figures white workers get seven dollars more per acre for first hoeing than do Indian workers and one or two dollars more per acre for the second hoeing.

Many Indians claimed to have been short-changed on acreage and deductions when they were payed-off.

Three Indian families spoke of the poor treatment they received from one farmer. They said they had been "contracted" to hoe beets for the farmer. Under a "contract" there is an understanding that the man who does the first hoeing will also do the second and third.

After the families completed the first hoeing — the hardest one — the farmer refused to let them do the easier second and third. He claimed they did a poor job on the first hoeing and deducted three dollars an acre from their pay.

Many of the Indians of Lethbridge claim that they have been involved in similar incidents and can do nothing about it because they have no place to turn to for aid.

We talked to a group of Indian field workers and asked them if they had been short-changed in their pay-cheques or knew of people who had been. David Courtoreille answered first.

"Yes, I've seen a lot of that cheating," he said. And a lotta poor Indians got that too — they don't know the difference. A lotta these farmers, you know, they think the Indians are dumb.

"But the Indians won't say nothin'. You know, they won't even talk about it. And yet I see a lotta them said — Well, they got beat — you know a lot of them got beat. I know that myself.

"What I think it's because is a lot of them can't read or write, you know.

If anybody was here to look after those Indians ... The field men, what the heck, they are sitting over there and none come around. They don't even measure our fields. I betcha we got beat on that too."

The "Field men" he referred to are employees of the sugar factories whose job it is to measure the fields and see that the beets are grown under the conditions specified by the company. The beets are grown by the farmers under contract with the sugar mill. If the farmer does not meet the terms of the contract related to growing conditions the mill will not buy his crop.

David Courtoreille continued.

"A lotta times I know darn well the Indians are getting beat on the acreage. When we get beat there is nothing we can do. What could we

do unless they come around check. The Indians are timid. They are timid, that's the reason they get beat.

"If they only knew, you know, if they only knew, that would be rent."

Then Clarence Miller, an Indian field worker joined in.

"They really try to beat you know," he said. "This last year I worked for, me and my brother-in-law Mosy Swan, me and my wife



"When a man is hurt in the field for that. Even if we were to die it."

his wife, we done second hoeing and we all finished, you know.

"All of a sudden we said we finished, so he walked through the field and he seen a few weeds. You know, in between the rows you know, where he is supposed to cultivate. He says, No, we are going to pay you until you do a better job.' So me and my brother-in-law went up to Picture Butte and we talked to the field man like he told him to come down here."

David Courtoreille broke in that's his (the farmers) friend. You know. We got no chance whatsoever. The field man is right in with the farmer. They helps them more than we could get any help out of them.

"There's a lot of Indians that can't read or write down here. All they are is Cree and Chippeweyan and most of them don't even read or write. They can't even spell their names. Nothin'.

"They pay them out in cash. The lord knows what happens them. They don't give a written statement. I know myself I got beat, even on my labour. I still didn't get my pay from this spring..."

"Some of these Indians when they're finished their beets, the farmer that owns the place, well they say 'Okay, here is fifty dollars and it's yours.' You know now they, the Indians, don't realize what is going on. They don't even know how much money they got coming." Clarence Miller said.



# on in the Alberta Beet Fields

"The biggest problem with the beets," he continued, "is that one year they measure out a field, then if the same person works on it next year, they expect it to be the same length and then they, the farmers, they do about four or five rows more, you know, and do more beets along side, a little bit, you know, lengthen the rows. Then they expect the Indians to accept the same amount of payment."

The Indians also complain that



Workers' Compensation doesn't even pay fields they wouldn't do nothin' about

They are not eligible for unemployment insurance and workmen's compensation.

"I can't understand why we don't get unemployment insurance," John Courtoreille said. "We work by the families with all the kids, but we don't get a cent of unemployment insurance or stamps. We don't get anything."

"We just have to try hard to make out a living. By the time we're finished on those beets we got nothin' coming."

"When a man is hurt in the fields, workmen's Compensation doesn't pay for that. Even if we were to be hurt in the beet fields they wouldn't pay nothin' about it," David Courtoreille added.

Housing is supposed to be supplied free to the field workers by the farmer they are working for.

A "Letter of Instruction and Information, Sugar Beet and Vegetable Industry Workers, Season 1969-1970" put out by Canada Manpower and distributed to the beet-field workers contains this promise:

"Houses are supplied free and vary in size from 2 to 6 rooms, depending usually on the acres of sugar beets and the number of workers required to handle the contract. Houses are equipped with stoves, beds, and mattresses. Water is hauled if necessary, by the farmer, free of charge."

That wasn't quite the way we found things.

Living conditions for most beet workers are very poor. Almost all of the buildings provided by the farmers for them to live in are shacks, converted graneries and chicken coops. Many of them have only dirt floors and none have plumbing facilities or easy access to water.

None have refrigerators or storage areas for fresh produce. As a result the beet workers' families live on canned goods for the two to three months they work the fields.

We found the wages paid to those supplied with housing amounted to two to three dollars less per acre than those finding their own accommodation off the farm. This works out to a "rent" of two to three hundred dollars, quite a sum to be paying for a converted chicken coop.

"I don't pay rent like, but what they promised I never did get that. The difference for not living on the farm is two to five dollars more. I'd say it would cost about two hundred dollars for a hundred acre contract to live on the farm," David Courtoreille said.

Child labour is another feature of sugar beet work. Most of the Indian families have small children who work side-by-side with their parents in the beet fields. Most of the Indians don't like the idea of their children working in the beet fields, especially the younger ones of six or seven, but feel they have no choice if the family is going to feed and clothe itself. The beetgrowers cynically exploit the situation as a device to obtain cheap labour.

"I have three children under eight working in the fields," John Courtoreille told us.

His son David said, "I started working when I was six and I don't like it."

We asked the beet workers if they thought a union would make things better for them. Most thought it would.

"If we had a union the first thing I would want them to do would be to raise the price on beets and then pay unemployment insurance. Oh, I think we'd live better if they had to pay all the same like white people. We work harder than white people and we still don't make the money we should," David Courtoreille told us.

One of the most unsavory aspects of the situation the beet workers find themselves in is that they are recruited for work in the fields under conditions of compulsory or forced labour. At least two federal government agencies and the welfare departments of two provincial governments (Alberta and Saskatchewan) are complicit in this process.

Canada Manpower working in co-operation with the Federal Department of Indian Affairs recruits the Indians for work in the sugar beet

fields from as far away as Northern Saskatchewan.

And "co-operate" the Indian Affairs Branch does:

"The Indian Affairs Branch has the policy of stopping welfare payments during the summer, for all reserve members but those on permanent welfare. The result of this policy is that reserve members must leave the reserve during the summer months to find work. We asked reserve members who were working in the sugar beet fields in Southern Alberta concerning the summer work opportunities available to them. Eighty-five percent of the beet workers interviewed reported that they had tried to find work near the reserve but that none was available. These same men all said that they would prefer to work on or near the reserve. We noted earlier in this section that there are almost no jobs in the area surrounding the reserve either in the winter or in the summer. The majority of the people have no alternative in the summer but to travel to where there are jobs available, making use of the skills or lack of skills they can offer."

— Morton Newman, For the Human Resources Research and Development Executive Council.

The Alberta and Saskatchewan

Thus the state provides a service to the beet growers — abundant, cheap labour.

But the state provides few services for the Indians. Although they are recruited by Canada Manpower, they are not even eligible for unemployment insurance.

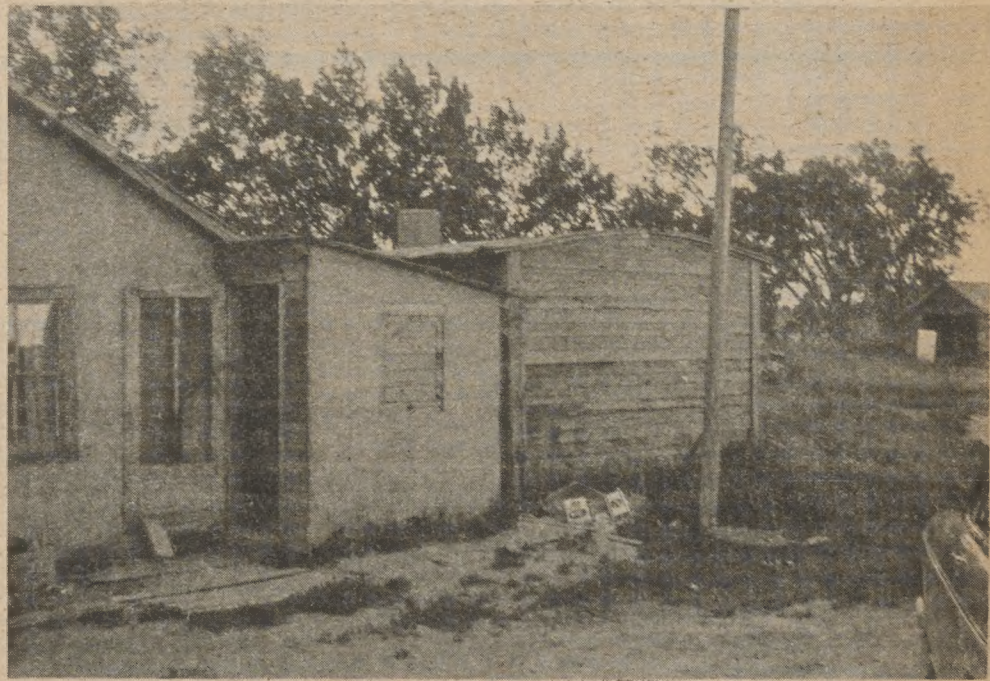
It's over thirty years since John Steinbeck wrote *The Grapes of Wrath*, his classic tale of life for migratory workers in the great depression. Since then men have landed on the moon and there's a lot of talk about the "affluent society" but the Indians of the Alberta beet fields live in conditions worse than those described by Steinbeck.

The agencies of the federal government and two provincial governments contribute to the situation that denies these people a decent human life, basic human dignity, yet we do nothing about it.

We're pretty smug when we condemn the Americans for the way they treat Blacks or the way they exploit the grape pickers. But what about the Indians and what about the beet fields?

Will anybody do anything about it? We doubt it.

Things will only change when the Indians organize and force a change. They might even have to arm them-



"We just have to try hard to make out a living. By the time we're finished on those beets we got nothin' coming."

government welfare agencies do their share by cutting off payments to non-treaty Indian and Metis.

Then the buses cruise the Indian communities, waiting to take them to work in the Alberta beet fields for little pay and poor working and living conditions.

Our society destroys the ability of the Indian society to support itself, makes the Indian society dependent upon welfare handouts, then cuts the welfare off in the beet season, forcing the Indians to go to work for low pay.

selves to do it. Who knows? They'd certainly be justified.

But then, of course, the actions of the Indians working in the Alberta beet fields would become headline stories. Not stories about the plight of their life, but stories about law and order and anarchy. Nobody would ask why the Indians were driven to such extreme measures. The papers and the good, solid, white citizens would only demand that order be restored and the guilty be punished.



# Strike continues at S.F.U.

The strategy being pursued by SFU's striking PSA Department appears to be succeeding.

The goal of the department, on strike since September 24th, was to build support for the strike and to spread it into the other departments. To date, students in English, History and Philosophy Departments have gone out on strike.

The Departments Modern Languages, Psychology, Geography, Biology and Economics and Commerce have taken a stand in favour of some or all PSA demands. The Teaching Assistant's Union has requested its members to observe all picket lines.

Even the Alumni Association has called for the removal of the trusteeship imposed on the Department last summer.

In order to gain support rather than antagonize students, picketing has been solely informational with no attempt to block students who wished to attend regular classes. Some faculty in English and History have respected the picket lines as have many T.A.'s.

Guerilla stunts such as a visit by 50 English students to the administration building to exorcise the demon Strand combined with regular strike meetings and some counter courses have served to attract students away from regular classes. Nevertheless, for at least 60% of the students the story is classes as usual. While in PSA the strike is 90% effective - in science it has made little impact.

Five scab faculty continue to teach in PSA:

Herbert Adams, a German sociologist, who claims he used to run with the German SDS and has been running scared ever since.

Donald Barnett, 'hard-line' revolutionary who wrote *Mau Mau From Within*

and spent time with the Angolese guerilla's, who believes that student protest is petit bourgeois thrill seeking and that the role of revolutionaries in "advanced Capitalist societies" is to send care packages to revolutionaries abroad - a viewpoint that was sufficiently subversive to ensure him normal renewal.

A.H. Somjee, another self-professed socialist who led the battle against the department "radicals", represents a combination of British colonialism in Indian and British fabianism at the London School of Economics.

Gary Rush is an empirical sociologist, and like most empiricists cannot decide which side he is on, so while weighing the evidence he ends up with the forces of law and order.

Finally, there's R.W. Wyllie, voted by the other four scabs as new department chairman. With only a B.A. degree, Wyllie could never afford to take chances but this is one he's not going to miss. His first act was to set the wheels in motion to fire the striking T.A.'s.

The administration's strategy has been diverse. They have suspended the striking faculty and initiated dismissal proceedings. At the same time they have cancelled those PSA courses in which both T.A.'s and faculty are on strike.

New courses are being opened with Economics Commerce, and the Science faculties eagerly competing for the not too eager PSA students.

Strand who has never been particularly worried about the niceties of procedure also terminated the voting privileges of the Suspended PSA faculty although under the academic freedom and tenure brief he has no authority to do so. That move enabled the PSA scab faculty to meet together off campus and elect a new "chair-

man" and also reduces the anti-Strand, anti-Dean of Arts, Sullivan, vote in the joint faculty and the Faculty of Arts.

Joint faculty met on the 9th, over two weeks after the strike started, its first motion was to exclude students who as the movers of the motion anticipated refused to leave. This then gave them the opportunity to adjourn joint faculty.

The leading mandarins are reported to be circulating a motion of confidence in Strand to be placed in secret ballot. The absence of debate is characteristic of the manoeuvrings of Strand's top administration. If all the facts are against you its not such a bad tactic.

For the waverers the administration has daily releases about suspensions for faculty who support the strike and injunctions for anyone who pickets.

Strivastava, the academic - vice president, is regularly on the picket lines taking photos. Indeed, there are so many cameramen it is difficult to know who are the real cops and who are the administrators playing cop - some would argue it is purely a philosophical point.

Amateur photographers however would be advised to stay clear, Hugh McKintosh, photographer for *The Peak*, the student newspaper, suffered a broken collar-bone while attempting to photograph in front of the locked administration building. He is charging Fred Hope, head of Security for the University, with assault.

The success of the strike continues to hinge on creating a broad enough body of support for it at SFU. Most students support the demands but to move from that to actually doing something about it is a jump in consciousness many are slow to make.

Students find it hard to understand how Strand the "reformer" who emerged from

the Canadian Association of University Teachers censure, can now be playing a lead role in the current purge. Many also find it hard to conceive of a winning strategy in a province controlled by a reactionary Social Credit government which has shown no reluctance in using police and the courts against militant labour or student actions in the past.

The Canadian Association of University Teachers, whose censure of Simon Fraser University in the summer of '68 at the request of the SFU faculty association president Okuda, resulted in Strand's election as president - has adopted a hands-off posture.

Having created the monster which is now devouring SFU far more voraciously than McTaggart-Cowan ever did, the CAUT continues to follow the lead of the SFU faculty association whose president Milton McLaren has for a long time inter - mixed biology with vitriolic attacks on PSA and "radicals" in his lower level lectures.

For his efforts Okuda becomes perhaps the least published faculty member at SFU to gain tenure.

Support from other campuses both financially and verbally has been coming in and has provided some of the resources for hiring speaking equipment, etc. and putting out a newspaper.

The administration has closed all university facilities to the strikers who even had to provide their own generator to hold an on-campus dance.

The outcome of the current conflict at SFU is of great importance for the future development of higher education in Canada. If reactionaries succeed in breaking student parity and experiments in democratization at Simon Fraser, the resistance to reform elsewhere will increase.

— A. Anzew

## An Appeal

# Repression in Ethiopia

To the outside world Ethiopia is portrayed as an idyllic country with a glorious tradition. In truth, the celebrated Ethiopian independence of three thousand years is nothing more than the most unmitigated feudal tyranny. Beneath the image of picturesque medievalism of kings and queens lies the overwhelming reality of misery, famine, terror and death of the toiling peasantry.

It is this untold story of unbounded oppression and exploitation of the vast majority of Ethiopians that must be told. For too long now this brutal reality has been systematically hidden from the public eye of the world outside.

What then are the facts of existence in Ethiopia today? Here are a few:

### Tyranny from Within

1. To begin with, Ethiopia is one of the largest countries in the world, having an area of nearly half a million square miles and a population of more than 25 million. By all accounts, Ethiopia is also one of the richest countries in the world (potentially, that is), blessed with fertile soil and abundant rainfall.
2. Ninety per cent of the land is owned and controlled by the COPTIC Church and the feudal nobility. More than 90% of the population are peasants and are landless serfs. These peasant masses are today obliged by law to surrender 75% of their meager produce to the landlords. In addition, they must perform innumerable "personal services" and "specialized" taxes such as the "education tax" and "national defense tax" from which they receive no benefits.
3. More than 95% of the people are illiterate. Of the more than 8 million children of school age, less than 4% attend school. Of this group, the majority are concentrated in the earliest primary grades. By the time they would have been eligible for secondary school, most have been siphoned off as "drop-outs". Only a tiny fraction ever see the inside of a college. In the case of girls, the numbers descend in geometric proportions.

4. The average annual per capita income is \$40 or less. The average wage (for those lucky enough to find jobs) is 40c for a ten-hour work day; unemployment is among the highest anywhere in the world.
5. Average life expectancy is 35 years. Between 50 and 60 per cent of babies born die before they reach the age of two; maternal mortality is also among the highest in the world. In addition, hundreds of thousands die every year from malaria, starvation, tuberculosis, typhus, etc. To serve the health needs of 25 million people, there are only 324 doctors in the entire country.
6. There are more prisons and concentration camps than schools. Most of the prisoners are "political offenders". A large number of them are students and youths. Hundreds of dissenters are rounded up, tortured and murdered every year.
7. Whole villages and districts are bombed and napalmed whenever peasant uprisings occur, as in the provinces of Eritrea, Gojjam and Bale.
8. Emperor Haile Selassie and the oligarchy rule by "divine right" at once absolute and barbaric. No political parties are allowed; no freedom of press, of assembly, of speech, of movement. No more than 5 persons can assemble "for political purposes" without the written permission from the Minister of Interior.

### Domination from Without

1. The United States maintains the largest military base in Africa on Ethiopian soil, manned by more than 10,000 G.I's. The United States trains, equips and controls the army, the air force and the navy. The CIA trains and equips the "internal security forces". The U.S. government supports and sustains the feudal regime of Haile Selassie with millions of dollars every year. It trains counter-insurgency forces at Fort Bragg, North Carolina, destined for Ethiopia.
2. Through its "Peace" Corps, AID and others similar outfits, the United States virtually controls the entire educational system.

3. U.S. companies and their affiliates control the main arteries of the national economy. More than 200 such companies hold a decisive monopoly.

For these reasons, the U.S. government is now actively collaborating in the suppression of peasant uprisings in the countryside and student agitation in the cities and towns. In December, 1960, it helped put down a coup d'etat staged by young progressive intellectuals and officers of the armed forces. Last July when Haile Selassie paid one of his numerous visits to Washington, the Ethiopian Students Union in North America held several demonstrations. The U.S. authorities arrested 25 students, beating and wounding many of them. Fifteen are still awaiting trial with bonds totalling \$49,000. They are under imminent threat of deportation certain to result in years of imprisonment, torture and death.

It is against these combined repressions that the Ethiopian Students Union in North America together with its sister unions in Ethiopia and Europe are struggling. During the last six months, 25 students have been murdered in Ethiopia; more than 2,500 are in concentration camps; within the last year the United States government has deported 2 students. Since last March, all schools primary, secondary and university — have been ordered closed by the regime, and Ethiopian students are engaged in a deadly struggle against all this. They demand land reform, freedom of press, of speech and assembly. They are armed with truth and justice; the enemies of the people are armed with bullets and bayonets.

Clearly, this is an unequal struggle. But Ethiopian progressives believe that the cause of truth and justice will prevail. They ask only for the understanding and assistance of men and women of good will the world over.

For further information, please direct your inquiries or send your support to:

Hagos Yesus  
Ethiopian Students Association in Canada  
274 Clinton St.  
Toronto 4, (Tel.: 537-5168)



# Take away the cops and you have open class warfare, with guns

— a report on Quebec

We shall take as our text this scene from the streets on Montreal the night the cops went over to anarchy.

Window smashed, people running in and out of a stereo store carrying nice pieces of equipment. English-speaking people, some of them Black.

One Black kid, a turnable tucked into a bag under his arm: "Not bad, eh?"

At length some of the French-Canadians around get up the guts to zap in too, and one of them comes out with a funny elated look on his face.

---

*The cops are that part of the indigenous population you hire to keep the trouble-some parts of the indigenous population in line.*

---

"Kalisdetabarnak," he says and caresses his loudspeakers, "Pas plus fou que les autres, hein?"

That, Anglos, means why should we be any dumber than anybody else, Goddamit, and the whole story of Quebec is in it.

The colonized Quebecer has taken maybe more of his colonizing into himself and self-depreciation and self-controlling institutions than any other oppressed man, but now the barriers are cracking.

"Pas plus fou que les autres," says the Ti-Pop man now, instead of "Né pour un petit pain."

Can you figure it? A popular proverb. A people's description of itself, coming out that way: "Born for small bread"? So the English find the French lack business sense, and the French admit there's a little truth in that, but to make a self-condemnation your national philosophy? The French-Canadians did it, and a few years ago the intellectual left found a word for it: it was Ti-Pop.

For the Ti-Poppist to reach the point where he doesn't rate himself dumber than average is already insurrectional.

For it to be revolutionary, though, it would have to get to the point where he actually conceives of *out smarting* the people who are putting him down. When you have to take lessons in looting, it isn't yet there.

That's part of the story of what's happening in Quebec.

The heritage of three centuries of elitism among the small bread eaters.

Some were born for smaller bread than others, after all. Ti-Pop.

It used to be the Curés and the Notaries, now there's a whole new crowd of Economists and Administrators, P.R. Men and Industrialists who would like to be bigger Industrialists, grafted onto this native élite, all with their reflections in Government Opposition, Civil Service, Parti Québécois.

Ti-Pop is still knuckling under to these Sound Heads.

You could see this in Guy Marcil, the cop sergeant who took the Fraternité des Policiers out on strike. In Quebec the day after, he had a hangdog look. There was cop pride as the told how his boys had gone back on the beat when the National Assembly told them to. Some had even worked double shift to help the provincials and the army clean up the disorder.

There was cop pride three nights later when the Montreal constable poked his three-foot nightstick at you, showed the army how it was done, and told you in case you were thinking of demonstrating

at city hall, "Sorry, my good man, this street's closed."

The cops are that part of the indigenous population you hire to keep the trouble-some parts of the indigenous population in line. They stand off the sieges on those parts of your order that provoke anger. You do well to keep them happy. For if they get out of line, if the sentries disappear from the battlements, your society is naked, and its battles are fought directly between the adversaries.

Montreal is simply a city where the conflicts are many, the provocative faces of the establishment many, the discontented groups many. Quebec is such a place and Montreal is the wen of Quebec.

In Montreal you have, all over the poor city, projects in what is called *animation sociale*. Citizens on relief formed into citizens' committees, animators who may be Young Canadians or paid by McGill University but for who this work is revolutionary work, grievances, irritants, fear that rates of welfare will get even lower, marches on Quebec to tell the legislators about it. Such Committees exist in Quebec City too. They exist in St. Jerome. The raw material exists in every Quebec town. They touch a minority of the population, certainly, but they do not cool things down.

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You have, in Montreal, labor conflicts aplenty. You have hydro and hospital strikes, you have school teachers on strike at one end of the suburban rim, and teachers locked out at the other, leftovers of contract negotiations that took two years and a flood of teachers' unionists at parliament's gate. The Murray Hill dispute is nothing new. There have been bus overturnings and burnings before, there have been grievance filings before, there have been pleas for a better deal for the taxi drivers before. Every Montreal taxi driver is outraged by the fact that only the limousine firm can bring passengers into town from Dorval Airport, though only a few are in the Mouvement de Libération du Taxi. Many who aren't in it read its paper. Those who are in it are not all marxists, but they have the backing of the left, they took their name from the left, the left's artists perform to raise funds for them, they are listening to the left, and they have their anger. Take away the cops here, and you have open class warfare, with guns.

The taxi men don't even care if the public is with them, if the plane-riding public likes Murray Hill's cheap service. Murray Hill is the hotels, and the city hall, and the mayor and the government all in together, and it's english, it's Them.

In Montreal you have that Mayor, the Expo and Subway man, Jean Drapeau. He's french, he's modern, he was a nationalist years back, but now he opens a luxury restaurant — his own — in a hotel called the Windsor, in the english downtown west. His cops train in riot control, and union lawyers who organize tenant committees and put their nose in public housing projects get visited by those cops. Left-wing groups collect dossiers on him and his executive secret-

ary Lucien Saulnier and their regime, and he goes on television after the police strike and says it's because Montreal is great that she has this anarchy problem, but he'll go on negotiating the baubles that will make her greater, even if they bomb his house.

Because you have also the bombs. The underground left, really underground, which they can't wipe out, which mushroom again with every set of arrests. Which has everybody up-tight, which has the cops raiding and the suburban ladies staying home and the hippies twice as pig-nervous as in other cities. Which has cops in hip disguises watching dope and dynamite, anti-terrorist specialists in and out of witness boxes for months, rattling off their stories, checking their

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*Every Montreal taxi driver is outraged by the fact that only the limousine firm can bring passengers into town from Dorval...*

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notebooks with the judge's permission. Which has a good gang of young men behind bars, a good handful in Cuba, but which can't convict the two biggest names in terrorism, Pierre Vallières and Charles Gagnon, because the evidence won't come forth, or the accomplices won't testify, or the jury won't convict-doubts, sympathies, their own kids separatists ...

But the death of a provincial cop, in plainclothes among the demonstrators according to weekly tabloid reports, is getting at the tabloid reader, too. And the old working man in the east end says to a chum on a bus: "You heard about that? Vallières wants Trudeau to testify for him. Vallières — a member of the underworld, with Lemieux and those guys. Underworld types. And Trudeau has to testify that he's a good boy — knew him at university. They'll all get off free." He knows it's not the same kind of underworld as Rivard, or he wouldn't have said Lemieux. He doesn't know about the intellectual magazines, *Cité libre*, so he says The University. Those university guys who get off scot free for their crimes while the little guy gets screwed. Ti-Pop.

You have a developed, though not numerous in terms of a two-million population, left. You have the CEGEP's, the new technical-academic colleges, which were occupied one after the other by their students the year of their creation. You have the *Front de Libération Populaire*, begun by Andrée Ferretti, the Marxist bookseller's-wife who used to be in the *parti pris* group, moved to the R.I.N. as the left wing of separatism, and then into her own group when the R.I.N. expelled its left. She's not there anymore — with FLP which has inherited many of the toughest militants of *parti pris* and retained some of the separatists it socialized during the R.I.N. period. It puts out a paper, *La Masse*, and this paper is one of a panoply of left paper in Montreal — *Go Shit* one is called, *Mobilization* is another, there are the english hip left's *Logos* and *The Local Rag*, there is the slick magazine which is the university of Montreal paper *Le Quartier Latin* looking for a mass audience, a CEGEP audience, there is *The Network* and that's what it all is, a network of small groups which can, without any one of them being a real mass movement, get together a big crowd on short notice to hit the system at some sore point. "Nothing is happening" a vete-

ran militant will say, and he's referring to that lack of mass support for what is specially left. "They're getting married like mad on the left, and drugs are taking their toll." Still, they stir the pot.

You have the language thing, which makes all this explosive. It enables the rallying of big numbers even when the organizing groups don't have big memberships. The rallying of the unemployed adolescent window-smasher. The society is turning out in greater and greater numbers.

You have St. Léonard, where an alliance of left-wing separatists like Raymond Lemieux and worried nationalist, maybe even a little racist, working-class parents has instituted on a small scale the unilingual plan that the separatist movement has for the whole of Quebec. They've seen the Italians testify to the moribund state of their language. Its inability to do the job, by choosing English to assimilate to, and they've decided they'd better revive the thing, and fast, if they want to go on being French. They've aroused the anger of the Italians who see this as a brake on their climb up the ladder, who know the industrial system is English, and want the right to knuckle under. The result is two oppressed groups at blows, with the oppressor cheering on the weaker oppressed as a trip-up to the threatening one. All for humane Anglo-Saxon reasons.

This last is the most important of all. This gut national thing. It may be the saving of Ti-Pop, the eventual link between the anger of the taxi driver and the resentment of the east-end bus rider.

The angry conservative can have it both ways, maybe, with the right-wing nationalist politicians, with the promise that the Quebec man will come into his own and the riotous *Universitaire* will be put away.

It's a race between this, though, and the left's mudslinging at the politicians offering it: Cardinal and Bertrand spending millions on booze-and hostesses conventions when they can barely borrow enough to pay the province's bills, Wagner with his delusions of kennedyism at the new england summer resorts, Drapeau and his Golden Ship in the basement of the Windsor.

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*And that's what it all is, a network of small groups which can, without any one of them being a real mass movement, get together a big crowd on short notice to hit the system at some sore point.*

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Montreal is like any other city, it has slums and pollution and crime and ethnic groups getting walked on. Quebec is America, except that a walked-on ethnic group is the majority of the population and wants to be more than an ethnic group, and everything else becomes part of that. Rene Lévesque says that his party, offering that more-than-ethnic objective as a parliamentary accomplishment, is the insurance policy against chaos. Maybe.

But if all problems are now swallowed by the national problems, all will be vomited up again by the national solution. The citizen's committees and the unions and the taxi liberators and the clandestine castroists and the local rags will see to that. Maybe even the cops.

by Tom S. Brown,  
National Supplement Quebec  
Correspondent.



# (1) Beauty and the Beast:

— The Politics of Youth and Class in Britain — by Robert Tressell

On March 17, 1969, some 75,000 people marched through the streets of London on a demonstration in support of the struggle of the Vietnamese people. Some of these demonstrators had been amongst those who attacked the US Embassy in October 1968. On both occasions, the mass of the participants were identifiably sons and daughters of middle-class Britain.

Earlier this year, when Robin Blackburn of the New Left Review was dismissed from his post at the London School of Economics, some 14 campuses in Britain were the subject of student protest action. Again, the vast majority of participants were decidedly middle-class in origin, in life-style, and, in many cases, in social destination.

To many North American readers, the class origin of these radicals may not seem surprising, and, more relevantly, may not seem important. The fact that action was inaugurated on these two issues on campus, and that it did involve so many students, may seem sufficient in itself.

There is certainly no intention here to enter into the debate over campus and off-campus alternatives that is currently bedevilling the activity of the American SDS. Rather the intention is simply to explain to North American readers that the direction of British politics, and the struggle of British student-worker movements, cannot be understood unless the class nature of Britain and contemporary politics is taken into account. If not, there will be no way of explaining why it was that British politics in 1968 (or at least politics as understood by the mass media) was student politics whilst politics in 1969 is (as often as not) the politics of working-class youth or at least of déclassés movements of youth. The politics of the street and the soccer terraces has replaced the politics of the campus in British popular consciousness.

Three 'street' groups can be identified and each of them can be seen to be the product of a social situation: the squatters, the hippies and the skinheads. Each of these can be understood — at least in part — to be the product of the situation of certain sections of the working-class, and particularly working-class youth, after five years of Labour Government. That is, the relatively unattractive and the rather ambiguously political activity of British youth movements is the product of a 'social democratic' experience.

The social democratic experience in Britain has failed the working-class in material and in cultural terms. When the Labour Party came to power in 1964, it was not expected that the Party would inaugurate socialism, but it was certainly a part of the expectation that the people would be housed much more efficiently, that they would be educated more equitably, and that they would be provided for more munificently than they had been under a regressive Tory Government. It is a comment on the British Left in that period that the expectations were so high: it is a comment on the British Left in 1969 that it has dropped its illusions about the nature of Labour Government and social democracy in general.

But the experience of Labour Government is not felt so keenly on the campus as it is on the streets of Britain. Although the reactionary posture of the Labour government vis-a-vis the European and international capitalist economy has given rise to severe cuts in educational expenditure — which has been felt on all university and college campuses — the most telling feature of Labourism is the material constraints on standards of living exemplified in the incomes policy and the new strike legislation and the continuing repression of cultural and educational opportunities within the working-class. This attack by a Labour Government on its own electors, and on its own tradition, had resulted in contradictory and confusing responses on the part of the class. It is all too easy to dismiss these responses, as does the mass media, as 'arbitrary', 'escapist' or even as 'reactionary'.

The re-emergence of 'squatting' as a form of direct action — although it has only received wide publicity in North America quite recently with the squat by 'hippies' at 144 Piccadilly — has been apparent over the last two years. Squatting is, quite simply, the occupation of unoccupied houses, be they privately or publicly owned, and the placing in them of a homeless family. There are some half a million such families in Britain at the moment, and, at the present rate of Governmental housing building, some cities will never provide houses for those families. It is perhaps no accident that the last occasion on which squatting was necessary was in 1946, one year after the disillusion experienced by working-class people

with the Labour Government elected immediately after the war. The difference is that in 1946 the squatting movement was very much under the direction of the pre-1956 Communist Party, whereas in 1969 the movement is influenced, although hardly directed, by libertarian socialists, anarchists and radicals of various complexions. The squatting that is taking place at this moment in Britain is however very much the result of spontaneous action and initiative — particularly by working-class people who take their cue from mass-media-reportage of other squats, and only marginally the consequence of specifically political agitation. Importantly, the squatting movement — for all the taunts and smears of the Associated Press and its related agencies — is not simply the work of unoccupied and idle hippies, students etc., but is a direct response on the part of the labour movement proper to the housing crisis which the Labor Government is unable, and unwilling, to resolve.

Squatting has in common with the activity of the skinheads a do-it-yourself ethic. That is, the experience of the working-class under Labourism is a bureaucratic, stifling, and constraining kind of experience: the one way out of this containment is to do it yourself. Now often of course when people are forced back onto themselves, when their representatives fail them they can take up positions and politics which may appear reactionary. And there is no denying of course that when the London dockers and meat-porters marched in support of the racist Tory spokesman Enoch Powell in 1968 they were objectively reactionary in their activity. But the rise of racism in Britain in recent months is not equivalent to the attempts of youth and workers in general to re-create some kind of identity and self-respect under a hypocritical and capitalist government. It is not to be a romantic about the working-class to assert that the working-class youth movements in Britain are no more, and no less, 'pathological' or 'meaningless' than their equivalent in the middle-class. The teddy-boys in the 1950's, the Mods and Rockers in the early 1960's and now the Skinheads represent the attempt of working-class youth to assert some control over external political and cultural restraints. What these groups have in common with the middle-class student leftist is a conflictual attitude towards the dominant culture of western capitalist society. At the lowest level, these groups, along with the leftist students, have reason to question the role of the police in our society; at a higher level, they do share some kind of perception about the unequal distribution of power in contemporary capitalism. The question of politicisation, and the potentiality of working-class youth as allies of the socialist movement, is a question that is already being subject to some trial in the streets: in Paris in 1968, in the squats in London this year, and to some extent now in North America (with the emergence of groups like the Young Patriots in Chicago).

The skinhead 'movement' has emerged out of the soccer culture of the British working-class. The hold which soccer has over popular consciousness in Britain (as well as in Europe generally and in Latin America) may be difficult to comprehend in North America. But it is certainly arguable that the 'game' of soccer is more important than religion in influencing the content of class consciousness in these areas (with the exception perhaps of Northern Ireland and certain societies in Latin America). It is sufficient to note here that each locality of any size possesses its own professional soccer team, and that around these teams there is a hard-core of extremely committed and fervent working-class supporters. For many of the kids who live in the larger conurbations and housing estates of Labour Britain, the soccer match and the 'happening' on the Saturday afternoon is the one release from the home, from the production-line, from the processed 'entertainment' on the TV screen, and from the society in general. It is 'their' day and it is 'their' team. And this is more than you can say for 'their' job or 'their' neighbourhood. What is quite clear is that this attempt to control 'their' team (in various kinds of intervention and in activity which is conventionally defined as vandalism) has been increasing in direct proportion to the extent to which young workers are repressed, increasingly under-paid, and increasingly insecure (in a period of rising unemployment). In all these senses, what appears as 'soccer hooliganism' in the world-wide press releases can be understood as intrinsically political in content, and as potentially political in outcome.

(to be continued next edition)

